THE

BAPTIST MAGAZINE.

JANUARY, 1828.

The Life of Luther, or a Brief History of the Reformation in Germany.

(Extracted from a German Tract published at Berlin in the year 1817, *chiefly as a Present for the Young, on occasion of the Celebration of the* 300*th Anniversary of that Event.*)*

Martin Luther was the son of a poor labourer, Hans Luther, and of Margaret, his wife, who lived, at the period just preceding his birth, at a village named Moere, not far distant from the town of Eisleben. † To the latter place the mother had proceeded, for the purpose of making some purchases, when the subject of this memoir was born, on the 10th of November, 1483. The infant was baptized the following day, in the church called St. Peter's, and he received the name of Martin, from the circumstance of this being what is termed St. Martin's day.

Who could have thought at that time, that the offspring of so poor a man was to become instrumental in enlightening half the world! The decrees of the Almighty are inscrutable. His works, in the beginning, often appear insignificant, but they end in glory. He generally performs great things by humble instruments. The man through whom the Lord intends to accomplish some grand design, must be exercised in humility; and thus it was in the case of Luther.

Little Martin was sent to school at a very early age. His pious father carried him in his arms to Mansfeld, for he had determined to lose no time in training him up to that which is good. Martin was so delighted with his studies, that his father soon thought it advisable to have him placed in the high school at Magdeburg, and subsequently at Eisnach, where he was to prepare for more serious studies. Here he suffered many privations; his poor father being unable to make any very suitable provision for his son. Martin, therefore, joined a few other poor scholars in singing hymns in the streets, and his share of the few pence with which they were rewarded, proved some relief to him. It was at this period that the finger of God became strikingly visible in the life of Luther. At Eisnach, the attention of an excellent woman, Mrs. Conrad Cotta, was peculiarly excited in favour of young Luther, from the spirit of piety which seemed to animate him during the performance of the devotional exercise above alluded to. This pious lady felt induced to take the young Christian into her own family, and being thus comfortably provided for, he had an ample opportunity of pursuing his studies; and this he did with so much diligence, that he was admitted, at the age of eighteen, into the university of Erfurth. Here, again, his progress was such, as to procure for him, after the expiration

* The Tract has passed through ten editions (up to 1826), comprising 108,000 copies.

† A town of Saxony, the capital of the county of Mansfeld, two miles S.E. of Mansfeld, and 12 W. of Halle; about 5,400 inhabitants.

of two years, the title of "Magister;" which confers the authority of teaching in public. His invariable rule was to prepare and strengthen himself for his pious labours by prayer to the Lord, a practice he would often and urgently recommend to others.

As the instrument, in the hands of the Lord, through whom those eternal truths, then almost entirely out of practical remembrance, were to be re-published to the world, he was in the first instance led to a knowledge of them for himself. There was at Erfurth a large library, which Luther frequented with a view to the enlargement of his own knowledge. Here he one day found a Latin Bible, and how great was his joy! He never had seen one before. Opening it at the history of Samuel, he read that portion through at once; and as often as he could, returned to read his Bible, and thus he acquired wisdom and divine instruction.

Yet, in order to his proclaiming the truth to the world, it appeared best that he should have an official calling; and this was brought about by the Lord in a wonderful manner. Luther had consented, agreeably to his father's wishes, to embrace the profession of the law. Taking a walk one evening, with a friend named Alexius, they were overtaken by a severe thunder-storm. A flash of lightning struck so near to Luther, that he fell to the ground and remained senseless for some time, whilst his friend was actually struck dead at his side by the same flash. In his great fright, Luther vowed that he would become an ecclesiastic, and enter a cloister. He imagined thereby to please the Lord, and accordingly he went forthwith into the cloister of Augustine at Erfurth, in 1507. His father was much displeased at this, and Luther was subsequently filled with regret at having provoked the displeasure of his father. Yet he was forced to remain in the cloister, and this was for good purposes—no doubt from an especial providence of God.

About this period, Frederick, Prince of Saxony, conceived the plan of establishing a new university at Wittenberg. Dr. Stanpitz, the Prince's chaplain, was commissioned to appoint the requisite teachers to that establishment. Knowing Luther, as a young man both of learning and piety, Dr. Stanpitz called for him to Wittenberg. In the year 1508 he became a master at the new university. Here his labours, from the very commencement, were matter of astonishment to his colleagues. Dr. Mellerstadt having heard him on one occasion, said, "In this man dwells a fine spirit; he rests firmly on the Bible and the word of Jesus Christ, which no man can overthrow."

Whenever it pleases God to accomplish some divine appointment, all things must combine to work in its favour. Thus it was necessary that Luther should be made acquainted with the great corruption of the church at that time. In the year 1510, the cloister at Wittenberg had some favour to seek at the hands of the Pope. Luther was called upon to proceed to Rome, and this again was a manifestation of God's especial design, for thus Luther became an eyewitness to the wickedness of the clergy there, and to the general wretchedness which prevailed; and at which he felt deeply distressed. He afterwards frequently said, "he would not take one thousand florins not to have seen Rome."

On his return, in 1512, he was commanded by his cloister to become "Doctor of the Holy Scrip-

tures." At first he objected, not knowing the mind of God in this providence; but he presently yielded, and the Prince himself defrayed the requisite expences. The result was favourable. Luther now possessed authority and courage, and was able to dispute with effect. On being reproached with the strictness of his teaching, he would reply, "They have made me Doctor of the Holy Scriptures: I have sworn by the Bible; and to the Bible I will hold."

Before he could apply a remedy against the corruption then prevailing, it was necessary that he should first become more fully acquainted with its nature and extent; and accordingly it pleased God so to order the course of events, that Luther was commissioned by Dr. Stanpitz, in 1516, to visit all cloisters in Meissin and Thuringen. And what did he discover there! How did he speak and teach! The Bible was what he universally recommended to the clergy, and he insisted on order and regularity.

Thus the principal instrument was become prepared and fitted, by various means, for the accomplishment of the great work; and by him the other estimable individuals mentioned before, who saw more and more clearly the justness of Dr. Luther's doctrines, and felt constrained to become his faithful coadjutors, were both instructed and encouraged to proceed.

But how was the work of reformation carried on? Just like all divine operations; gradually, and by means of particular circumstances favourably combining, although accompanied by many hindrances and sacrifices. Among the nearest and most important of these circumstances, was the great abuse existing with respect to the system of absolutions. Priests at that time, travelling throughout various countries, offered to the people, in the name of the Pope, and for money, absolution from acts of penitence, and forgiveness of sins. One of these priests, named John Tetzel, belonging to the cloister of the Dominicans at Pirna, was eminently skilful in these wicked extortions, which he accomplished by various sorts of lies and deceptions, pretending he possessed the power of pardoning, by order of the Pope, the grossest sins, even such as they (the people) might intend to commit in future, if they would but pay large sums of money; — a truly horrible state of things. Such as gave what he chose to demand, were furnished by him with letters, testifying that their sins were pardoned. These letters were called letters of absolution.

In the year 1517, Tetzel came into the neighbourhood of Juterbock and Wittenberg, from which places several of the inhabitants went to him to purchase letters of absolution. Luther, upon being informed of this, taught the people in his sermons, that no forgiveness of sin could be purchased for money, but that God was willing to give it gratuitously and freely, for Jesus Christ's sake, to all those who were penitent and willing to amend. Yet several came to him to confess great sins. Dr. Luther explained to them the nature of true repentance, but they replied that they stood in need of none, having procured letters of absolution. Luther, distressed and moved to pity by the deception practised on the people, earnestly told them that their letters could avail them nothing, there being no remission of sins without repentance; whereupon they returned to Tetzel, complaining that they had purchased his letters of absolution in vain. Tetzel became so enraged at this,

that he said Luther ought to have his tongue cut out, and then to be burnt alive. And in order to create alarm, he actually caused a scaffold to be erected at Juterbock. But what did Luther do? Confiding firmly in God, whose glory he sought to promote, he published a large book, wherein he explained how a man might obtain forgiveness of sin. Nay, he wrote down ninety-five especial articles on the subject, and affixed them, according to the custom of the universities, to the walls of the palace church at Wittenberg, inviting all men of learning to discuss the matter with him, and to examine whether or not these propositions were true, or whether they were able to disprove his doctrines. This took place on the 31st of October, 1517, which day is in many places celebrated annually as the anniversary of the Reformation, to which great work this was the first great step. The consternation occasioned hereby was so vast, as speedily to reach the Pope, who, in great rage, commanded Dr. Luther to come to Rome, to be punished; but God protected him. He inclined the heart of the pious Prince (of Saxony) not to let him go. He was, however, obliged, in 1518, to appear at Augsburg, to defend himself before a cardinal, by whom Luther was commanded to recant all his opinions, and to confess that he had been teaching error. Dr. Luther replied, "This I cannot do: prove to me from the Scriptures that it is so." Being threatened by the cardinal with punishment, he answered, "I have given up my will to the will of God, and though I had four hundred heads, I would lose them all sooner than retract my doctrine of faith." Whereupon, he was for this time set free.

Some time afterwards, the Pope himself, however, wrote to the Prince, complaining of the protection he was extending to Luther, and demanded anew that he should send him to Rome. But the Prince feared God, and complied not with the Pope's desires. Luther's work, meanwhile, made constant progress: he published many good books, particularly sermons, which travelled through the world, and imparted light and comfort unto many.

The new year, 1519, brought with it a new trial to Luther. The Pope sent his Chamberlain, Mr. Von Miltit, to the Prince of Saxony, to try either to gain the Prince in his favour, or to turn the mind of Luther. To meet this messenger, Luther was invited to come to Altenburg, and was there urged, in a very friendly manner, to change his mind. Luther replied, "What I have taught I cannot retract, for I have taught the truth. I am willing, however, to desist from attacking Tetzel and his followers, provided they hold their peace, and do not provoke me." Thus outward quietness appeared to be restored, but the enemies of truth did not rest. Through their opposition, they helped to forward the cause of reform. Dr. Eck, a learned man, caused a disputation to be held at Leipsic, but he could not prevail against Luther and Carlstadt; incensed at which, he proceeded to Rome, where he raised accusations against Luther, so strong as to provoke the Pope, in great fury, to excommunicate Luther, and all who believed his doctrines; permitting and commanding that they might be deprived of honour, office, property, and life. He caused the writings of Luther to be publicly burnt at Rome. But what did Luther, on hearing this? Surprising is the step he now ventured upon. He took

the Pope's bull and others of his papers, and likewise burned them publicly at Wittenberg; thus proving that he cared not for the pretended visible head of the church. God, no doubt, gave him the courage and the strength he thus displayed.

Still many another hard conflict this brave reformer was destined to sustain. God was with him throughout, and Him he trusted and obeyed; wherefore God did not forsake him. A new emperor, Charles V. had mounted the throne, and before him the Prince of Saxony and Dr. Luther were accused by the Pope; the Doctor being forthwith summoned to appear at the Diet, to be held at Worms, in 1521, before the emperor, princes, cardinals, and bishops, in council assembled. Before these he was to defend himself. He was advised by many not to go, seeing the great danger attending such a step; but the brave Reformer replied, "I am called; I must proceed in Christ, though there should be at Worms as many devils as there are tiles on the roofs of the houses, yet I must go." Some reminded him of the fate of John Huss, who was burnt alive at a Diet held one hundred years before; to whom he courageously replied, "And if they made a fire, reaching from Wittenberg to Worms, yet I must go; I must defend the Gospel of Jesus." How noble a mind was Luther's! He arrived at Worms on the 16th of April, and immediately on the following day was summoned to appear before the imperial assembly. Here lay the books published by him. He was asked whether he were willing to retract their contents. He requested time for consideration, which was granted till the following day. What must he have felt then! He spent the whole night in prayer to God, and then was enabled, by the strength of the Spirit of the Lord, boldly to open his mouth, and to say—"Since your imperial majesty and your princely graces desire a round answer, I will give one that cannot easily be misunderstood. Save that I be proved from God's word to have erred, I neither can nor will retract, seeing it is not good to do aught contrary to conscience. Here I am; I cannot turn; God help me. Amen!"

The whole assembly was deeply agitated. They looked at one another with astonishment. At length Luther was once more invited to retract, but he continued stedfast, requesting he might not be urged to act contrary to his conscience; and then he was dismissed. Oh, brethren, consider the hardness of the conflict, for his life was in danger; but remember also the glorious victory! Oh, the great power of faith and prayer! The emperor had given his promise to have him safely re-conducted to his home, but now the ambassadors of the Pope urgently entreated the emperor not to keep this promise; to whom the emperor nobly replied, "And though truth and faith should be found no where else in the world, they shall yet be found with the Roman emperor." Do you not again perceive here the finger of God?

But our hero for the truth had not yet escaped from all dangers. After his departure, the ambassadors succeeded so far as to induce the emperor silently to permit his being proclaimed "a banished man;" that is, his life was placed at the mercy of every man who might meet him. Luther was thus in the most imminent danger, but his God was with him. He disposed the heart of the Prince to send for him secretly, whilst yet

on his journey home, and to secure a safe retreat for him. This was accomplished by means of armed horsemen, meeting him in a forest, who forced him out of the carriage, placed him on a horse, and hurried with him to a castle named Wartburg. There he was disguised under the dress of a knight, a strange name being given him. Thus he remained concealed for the space of nine months, nobody knowing what was become of Dr. Luther. Yet the work of the Reformation was not hereby stopped. No; that great cause was evidently advancing, for nothing *can* prevent the accomplishment of whatsoever God is pleased to foster. Dr. Luther here commenced the great work of translating the Bible into the German language; he also wrote many other good books, whilst his colleagues at Wittenberg were actively engaged in bringing about a salutary change at that place. Many abuses were abolished, a better style of preaching was introduced, the holy sacrament of the Lord's Supper administered in a manner more consistent with the edification of the people, besides other improvements effected; and thus the Reformation was advancing at Wittenberg, even during Dr. Luther's absence.

Pretend not, feeble man, t'impede
The progress of the work of grace;
God's great design shall still succeed,
To bless and save our fallen race.

The zeal, however, with which the men in the case before us, prosecuted their good work, was very nigh made the cause of a dangerous crisis. They proceeded too hastily, perhaps, to abolish rites and practices, which, from the want of more light in religious matters at that time, were still held sacred by many; they quickly removed all images from the churches.

These proceedings excited much agitation at Wittenberg. Philip Melanchthon and Justus Jonas, to whom alone the abode of Dr. Luther was known, gave him information of what had taken place. Luther did not hesitate, although still in that state of great danger as to his life, in which he had been placed by the declaration of "banishment" pronounced against him, he quickly ventured forth to Wittenberg in the garb of a knight, and speedily succeeded in restoring order and peace. For some time he kept himself concealed, but soon resumed his occupations; he taught, he put to print his translated Bible, and he introduced a better arrangement into the Christian service of God, with a view to a greater degree of edification. This was presently followed up by similar changes at other places, and thus the work of reformation succeeded in spite of all opposition and persecution. The Prince Elector himself now declared, "This is the work of God whom no man can resist." In the year 1524, Dr. Luther discontinued wearing the dress of a monk, and in the year following he was married to Catharine von Bora, who had formerly been a nun. In the same year the Prince Elector of Saxony died, and was succeeded in the government by his brother John, a Prince of the same principles of piety, and who upheld the reformed church and its doctrine. In 1528, the reformation was spread through the whole of the principality of Saxony. In the following year, at the Diet held at Speyer, the Emperor ordained that the reformed religion should no where be received; against which, however, the Princes protested, declaring they could not, consistently with their own consciences, obey that order, and they were there-

fore named Protestants; though they are more properly called Evangelical Christians. In the year 1530, a Diet was called by the Emperor at Augsburg, at which those of evangelical sentiments delivered a confession of their faith, which has since been called the Augsburg Confession. It was drawn up by Philip Melanchthon, and approved by Dr. Luther. It was read aloud at the Diet, and then handed to the Emperor. Most European countries soon followed, in embracing the Reformation, and at last in the year 1532, the Emperor's full permission was given for the reformed to teach and preach the Gospel, and to live agreeably to its precepts.

Thus the victory was gained; God having wonderfully caused all the craft and cunning of the evil disposed to come to nought, and the truth to prevail, the lives of its promoters being mercifully preserved.

This victory the great hero of the faith lived to see, he being spared till the year 1546, the 18th February, when, having attained to the 63d year of a life replete with glorious deeds he died in peace at Eisleben,* full of hope and confidence in that God, who had so wonderfully sustained and protected him.

He was heard frequently, on the last day of his life, to utter the following prayer: "Father, into thy hands I commend my spirit; thou hast redeemed me, Oh Lord, thou God of truth and faithfulness." Being asked immediately before he expired, whether he was willing to die in that faith which he had confessed whilst he lived, he replied: "Yes, yes," and fell asleep in peace. His remains were conveyed from Eisleben to Wittenberg, and there interred in the Palace Church, a funeral sermon being preached from 1 Thess. iv. 13—18. "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

* It is remarkable after all the hazards to which the life of this great reformer had been exposed by his intrepidity, that he died in the town where he was born, in the house of the Earl of Mansfield.

"Man is immortal till his hour is come."

A Happy New Year.

We have no disposition to decline the accustomed salutation of the present season: for whether we wish happiness to others, or desire it for ourselves, Christian principles are alike favourable to our design; their genuine influence is, not only to produce "glory to God in the highest," but "peace on earth and good will towards men."

It may, indeed, be said, that these familiar salutations being generally words of course, and employed without reflection, convey no definite meaning, and produce no lasting impression. Perhaps

so; yet before we abandon the courtesies of ordinary life, we should like to be informed what is proposed to repair, in our common *parlance*, the loss which would be sustained by their withdrawment.

We by no means intend to advocate the cause of mere expletives, much less to defend the practice of insincerity; but we are also unwilling to become the patrons of incivility, or to countenance a system which, though it might effectually banish ceremony from our social intercourse, and restrain the spontaneous expression of kind feeling, would present no barrier to the intrusion of a repulsive coarseness, nor supply any connecting link by which the almost instinctive utterance of the lips, may be associated with the natural sympathy of the heart.

Indeed, while such a change would be obviously for the worse as to our manners, it is not at all certain it would be attended with any improvement of our morals; there being no necessary connection between the absence of politeness and the existence of moral excellence.

Is there not, however, a desirable medium, in regarding which, we may be equally secured from violating the acknowledged precepts of good behaviour, and at the same time, from neglecting the superior obligations of truth and honesty?

In reference then, to the salutation usually employed at this season of the year, it is only for us to reflect on what a mind imbued with Christian benevolence may be supposed to include in the expression, and adopt it ourselves with a similar comprehensiveness.—Should it be objected, that so much as this rarely comes within the contemplation of the persons who exchange these annual civilities, it surely ought not to be urged as an argument for their omission; but merely as suggesting the propriety of endeavouring to render them more effective by an increased exercise of thought and earnestness when the opportunity for their mutual application recurs.

To desire that whatever impedes the attainment of happiness may be removed—that whatever contributes to it may be conferred—and that the new date may be distinguished beyond any former period by its possession, is to wish for "a happy new year."

It must, indeed, be confessed that personal afflictions, domestic trials, and commercial embarrassments, greatly imbitter the cup of human life; yet, if the heart be eminently under the sacred control of Christian principles, and is subdued into a pious submission to the good pleasure of our Heavenly Father; there will remain a source of happiness, which it will not be in the power of these calamitous events materially to affect; for by its unparalleled influence it is possible to "glory in tribulations;" and even to "count it *all joy* when we fall into divers temptations." In our desire of happiness, therefore, however we may be allowed to include the absence of those distressing visitations, we should be infinitely more concerned that a spirit of insubordination to the divine government, and a constant propensity to seek for enjoyment in the paths of disobedience, may be mercifully repressed, by the continual presence and efficient operation of divine grace.

Though to be ungrateful for the external comforts and accommodations of life would be highly unbecoming, yet, it ought ever to be recollected that "a man's life consists not in the abundance of the things which he possesseth."

"Thanks to thy name for meaner things,
But they are not my God."

How supremely excellent are the sentiments and language of the prophet! "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." If wealth, distinction, and voluptuousness secured happiness, then great numbers who are now miserable, would long ago have reached nearer to its summit. Alas! how often are these very things, in the eager pursuit of which the energies of mortals are so frequently put to their utmost stretch, the principal cause of their anxious days and of their sleepless nights! "Riches certainly make to themselves wings: they fly away as an eagle towards heaven"—fame is reluctant in its approach and uncertain in its continuance, and the pleasures of sense, in more respects than one, resemble the crackling of thorns under a pot." To solid and lasting happiness it is essential that the Spirit of God illuminate the understanding, sanctify the affections, and regulate the conduct—the soul must prosper and be in health. In the absence of these substantial and durable blessings, there may be visions and dreams of happiness, but they will entirely vanish, leaving behind nothing but mortifying disappointment—"an aching void." "There is no peace, saith my God, to the wicked."

Should, therefore, the new period of time on which we are now entering, be characterized by many external deprivations, and even by the presence of some heavy and unexpected trials, yet *a closer walk with God* will make this the happiest year we have hitherto lived. The nearest approach we can make on earth, to the sublime enjoyments of the heavenly state, consists in habitual communion with God. "Truly our fellowship is with the Father, and with his Son Jesus Christ; and these things write we unto you, that *your joy may be full.*" Such a state of spiritual felicity, too, is inseparably connected with the diligent occupation of every appointed means of instruction, and a conscientious endeavour stedfastly to pursue the directions of Christian obedience: for, if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. This blessed career will be attended with devout solicitude for the spiritual and eternal welfare of friends and strangers, those that are nigh, and those that are distant; and, as opportunity and ability may be imparted, with cheerful co-operation in every liberal plan which the inspirations of heavenly charity has devised to bless a fallen and benighted world. Thus, living not to ourselves, but to him who "both died, and rose, and revived that he might be Lord both of the dead and living," we shall earnestly desire the arrival of that period when "in every place incense shall be offered to his name and a pure offering"—when Jew and Gentile shall meet in the same temple and worship the same Saviour—when the whole earth shall be of one language, and holiness unto the Lord shall be inscribed on every object. In this manner to commence, and to persevere in conducting the transactions of the new year; receiving every common and special benediction with unfeigned thankfulness, bearing with meekness and resignation the burdens we may

be called to sustain, exercising a generous sympathy to all around us who are in circumstances of depression, and wishing the universal diffusion of happiness in the world, we shall find no year we have yet lived so happy as *eighteen hundred and twenty-eight.*

HORÆ EVANGELICÆ,

Or the Truth of the Scripture History of our Lord Jesus Christ evinced by the Undesigned Coincidences to be found in the Histories of the four Evangelists, when compared with one another, and with the subsequent Books of the New Testament.

WITHOUT depreciating the value of the *external* evidence of the truth and divine inspiration of the Scriptures, it may safely be affirmed, that in several respects the *internal* evidence, arising from the sublimity of the doctrines, the purity of the morality, the extraordinary harmony, and the beneficial tendency of the whole, possesses an infinite superiority, and is entitled to a greater degree of credence than the former. Thus, whatever pretences a book may make to authenticity and inspiration, and by whatever weight of external evidence it may be supported, if it contain immoral precepts, or *real* contradictions, we should justly deem them sufficient to invalidate its truth, and to destroy its pretensions. It is precisely on this ground that we prove the non-inspiration of the Koran of Mohammed, lofty as are its pretensions, much as it is extolled, and widely as it is received by the followers of the wily Arab. For the same reason, the *apparent* contradictions in the Christian Scriptures have been a favourite topic of cavil with the enemies of divine revelation, from Spinosa down to Voltaire, and the puny herd of infidels of our own day, who have servilely copied their objections.

There is another point of view in which the superlative importance of internal evidence is clearly evinced—its universal adaptation to persons of every rank and character, whether learned or illiterate. It comes home to the judgment and conscience of every man, and leaves infidels of every description without excuse. No transcendent talent, no depth of learning is required to apprehend its nature, and to appreciate its force. The talent required is possessed by every intelligent creature—the capability of comparing one thing with another, and drawing an inference; and the only learning requisite, is a knowledge of the Sacred Scriptures. A man of plain, common sense, with the sacred volume in his hand, is fully qualified to understand and decide on every argument which may be adduced respecting its internal evidence. Of such a man, if he honestly examines this evidence, accompanied with humble and fervent prayer for the illumination of that Spirit by whom the Scriptures claim to be indited, it may justly be affirmed, in the language of a distinguished prelate, on a kindred subject, that "the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith."

Of the various species of internal evidence, that which arises from the *undesigned* coincidences between the sacred books, appears the most convincing and satisfactory, and least liable to objections. It was first developed, in the most able manner, by the late Dr. Paley, in his "Horæ Paulinæ; or the Truth of the Scripture History of St. Paul evinced by a compari-

son of the Epistles which bear his name with the Acts of the Apostles, and with one another." It is upon the plan of this judicious and excellent work, that the following papers are drawn up; and to it the reader is referred for a full and clear exposition of the argument. The several instances of agreement, to adopt the statements of that able writer, are disposed under separate numbers, not only to mark more sensibly the divisions of the subject, but also to remind the reader that they are independent of each other, and complete of themselves. Nothing has been advanced which did not appear probable, but the degree of probability by which different instances are supported is undoubtedly very different. If the reader, therefore, meets with a number which contains an instance that appears to him unsatisfactory, or founded on mistake, he will dismiss that number from the argument, but without prejudice to any other. He will also please to remember this word, *undesignedness*, as denoting that upon which the construction and validity of our argument chiefly depend; and which, it is hoped, will be sufficiently apparent from the instances themselves, and the separate remarks with which they are accompanied. It should also be observed, that the more *oblique* or *intricate* the comparison of a coincidence may be, the more *circuitous* the investigation is, the better; because the agreement which finally results is thereby further removed from the suspicion of contrivance, affectation, or design. And it should be remembered, concerning these coincidences, that it is one thing to be minute and another to be precarious; one thing to be unobserved, and another to be obscure; one thing to be circuitous or oblique, and another to be forced, dubious, or fanciful. These are distinctions which ought to be always retained in our thoughts.

THE GOSPEL OF ST. MATTHEW.

No. I.—Chap. x. 2—4.

"Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."

In this passage the twelve apostles are enumerated in *pairs*; a mode of arrangement adopted by no other evangelist, though the same order is in some measure preserved. The reason for the adoption of such an arrangement is not immediately obvious. Consanguinity might justly be assigned as the cause in the cases of Simon Peter and Andrew his brother, James the son of Zebedee and John his brother, and James the son of Alpheus and Lebbeus or Thaddeus, also called Judas the brother of James (Luke vi. 16.); and if Bartholomew be the same with Nathanael, as some have supposed, he might with propriety be associated with his friend Philip, who first introduced him to a knowledge of the Saviour. John i. 43—46. But there appears no reason why Thomas, a fisherman of Galilee (John xxi. 1—13.), should be united with Matthew the publican; nor why Simon the Canaanite, or Zelotes (i. e. the Zealous, Luke vi. 15.) should be associated with Judas Iscariot, the betrayer of our Lord.

If it be said, that, as there were but four of the Apostles who remained to be classed, it was im-

material which of the two possible modes of arrangement were adopted, and that there might be no reason why the present one was chosen, the possibility is readily conceded: though apart from every other consideration, it seems more probable, that the association of persons so different in their ordinary avocations as Thomas and Matthew, and so dissimilar in their characters as Simon Zelotes and Judas Iscariot, was not a fortuitous circumstance, but the effect of choice, grounded upon some determinate reason of preference. In fact, it appears, that neither consanguinity nor friendship, nor yet the blind direction of chance, was the proximate cause of this arrangement; for Simon, who was the third son of Alpheus, and brother of James and Lebbeus or Judas, (Matt. xiii. 55.) is disjoined from them, and united with Judas Iscariot, in *consequence* of this mode of arranging in pairs having been adopted. A circumstance, however, related by St. Mark, we conceive, furnishes us with the true reason why St. Matthew has thus enumerated them. He relates, that our Lord having "called unto him the twelve," "began to send them forth by *two and two.*" (Mark vi. 7.) From this statement we at once clearly perceive why St. Matthew should have thus arranged them in *pairs.* It also satisfactorily accounts forevery circumstance connected with this arrangement; our Lord having, as a pious man remarks, "united by *grace* those who were before united by *nature;* and intending, perhaps, to counteract the timidity and unbelief of Thomas by the firmness and faith of Matthew, and the worldly-mindedness of Judas Iscariot, by the zealous fervour of Simon.

Now this minute and striking coincidence between the accounts of these Evangelists, appears on the very face of it, to be wholly undesigned; and consequently, clearly proves that they wrote independently of each other, and establishes the truth of their respective relations. Had St. Mark possessed a copy of St. Matthew's Gospel, and merely abridged his larger history, as some have imagined, it can scarcely be conceived that he would have concluded from St. Matthew's arrangement that our Saviour sent out his twelve apostles "*two and two;*" and, if we can suppose that he could have inferred this, yet it is highly improbable that he would have been content with merely stating the fact, without giving the order in which they were sent out. But, so far from this being the case, where he does enumerate the Apostles, he not only does *not* arrange them in pairs, but differs materially in the order of the names; interposing James the son of Zebedee, and John his brother, between Simon Peter, and Andrew his brother, adding, that our Lord called the former two "Boanerges, which is, the sons of thunder," and placing Matthew before Thomas. (Mark iii. 16—18.) On the other hand, if St. Matthew had had St. Mark's gospel before him, (which, we believe, has never been imagined,) it will scarcely be supposed that he drew up his arrangement of the Apostles from the simple assertion of St. Mark, that Jesus sent out his disciples "two and two;" or, that, if he did so, he would omit, as he does, the statement of the fact. As, therefore, neither of these suppositions can be admitted, it must be inferred, that each of these sacred writers wrote independently of the other, and related in their own manner the circumstances of a act with which they

were well acquainted; and the reality of which cannot consequently be questioned, being thus confirmed by two writers who agree respecting it in the most minute and undesigned particulars.

London. W. G.

EXTRACT FROM AN ORIGINAL LETTER OF THE LATE REV. J. HINTON OF OXFORD.

Oxford, 25th March, 1813.

"DEAR BROTHER,

I NEVER shall use the *diploma* of which you speak.* I request you forbid, in my name, its insertion on the cover of the Baptist Magazine. I have no right to it, and if I had I should decline it as Mr. H. has done. I wish the M. A. to my name always to be omitted. I took it merely as a ticket of admission to the Bodleian Library, because they would not admit me without such an appendage to my name. On the Magazine I wish it not to stand. Your affectionate brother,

J. HINTON.

SLAVERY.

THE following attack upon Slavery, in the form of a defence, the production of an American pen, is so ingenious and novel, that we cannot be satisfied to withhold it from our readers. The writer, of course, as he twice informs us, did not mean seriously to apologize for Pharaoh; his shrewd irony being intended not to exculpate that tyrannical monarch, but to shew the proportionably greater criminality of those who, possessing an infinitely higher code of faith and morals, act like him, and with far less plausible semblances of argument for their proceedings.

"Having often heard Pharaoh censured for enslaving the Hebrews—having often heard the expressions, "Egyptian slavery," "Egyptian bondage," "Egyptian oppression," as well as "Egyptian darkness,"—it came into my mind a few days since, to examine what kind of bondage the Hebrews were held in, and what excuses Pharaoh could have made to himself for such a course towards that people. The result of my inquiry was rather surprising to myself; and led me to make some remarks on the case, under the above title.

"Let me not, however, be misunderstood. I do not mean to justify the conduct of Pharaoh towards Israel. My apology is not absolute, but comparative. I only object to the practice of representing the slavery of Israel as the hardest ever endured; and of Pharaoh as the most unjustifiable of all slave-holders. It is not correct. And the people of every country where slavery is tolerated, and especially slave-holders, would do well to borrow their proverbs respecting slavery and oppression, from a different quarter than ancient Egypt. If I am not mistaken, these two facts can be fully made out, from the Hebrew account of their bondage;—first, that it was not as hard as several kinds of modern slavery; and secondly, that Pharaoh not only had more plausible, but better, reasons for his course, than many modern slave-holders have. In proof of the first, I adduce the following facts:—

"1. The Hebrews were allowed to live separate to themselves, and retain their own manners, customs, and religion. (Exod. ix. 26.) They formed a community by them-

* It was known that a Doctor's degree had been sent to Mr. Hinton, from one of the American universities.—ED.

selves. Their slavery was rather political than personal. They were held as public, not as private property. The labour exacted from them was for the benefit of the state, rather than of individuals. (Exod. i. 9—14.)

"2. They were not bought and sold, transferred from hand to hand, and removed from place to place, as caprice or profit might dictate. They formed family connexions as they pleased, which were not broken in upon. The education and management of their own children were left to themselves; and all the endearments of the domestic circle were untouched; the temporary attempt to destroy their male children excepted, which we will notice presently.

"3. They remained where they were first settled, in the best part of the land of Egypt. (Gen. xlvii. 4—11; Exod. ix. 26.)

"4. They not only were allowed to retain the property which they brought into Egypt, but greatly increased it during their stay. (Gen. xv. 14; Exod. xii. 38.)

"5. They lived well, by their own confession;—so much so, that they afterwards lamented the loss of their good living; and had almost returned to slavery for the sake of it. (Exod. xvi. 3; Num. xi. 4—6.)

"6. They were made to labour; but their great increase is against the notion that their labour was so very oppressive as some suppose. (Exodus, i. 9—14.) Experience proves that oppressive labour, especially on the part of females, operates against a great increase. But the increase of the Hebrews, while in Egypt, I think unparalleled.

"7. It does not appear that they were shut out from any of the common modes of improvement and education. The various works performed—as spinning, weaving, and embroidery; working in wood and iron; in gold, silver, and brass; even to the cutting and setting of diamonds, with many other things connected with the erecting of the tabernacle—prove a very considerable knowledge of the ornamental, as well as useful arts. (Exod. xxxv—xxxix.; Numbers, vii.) The direction to write parts of their law upon their doorposts and on their gates (Deut. xi. 18—20), seems to imply that the *great mass* of the people, if not all, could read and write. The notice of writing the names of officers (Num. xi. 26), of writing the law on pillars (Deut. xxvii. 3), of writing a copy of the law upon stones (Joshua viii. 32), of the king's writing out a copy of the law for his own use (Deut. xvii. 18), agree with the opinion that reading and writing were common among the people.

"8. The attempt to destroy their male children was the darkest feature in the case. We shall have occasion to refer to this again, in noticing Pharaoh's excuses and reasons. In this place I must notice, that the whole facts of the case favour the opinion that the number destroyed must have been very small. The first attempt to effect it totally failed. The attempt to drown them, appears to have lasted but a short time. It was not, we may infer, in operation at the birth of Aaron; as nothing is said about a difficulty in saving him. Moses was but three years younger. (Exod. vii. 7.) It was in force at his birth. (Exod. ii. 2, 3.) At three months old he was cast out, but was immediately rescued and adopted by the daughter of Pharaoh. No other case is particularly mentioned. From Acts vii. 20, it seems probable some others were cast out. In all probability, the same sympathy which led Pharaoh's daughter to save and

adopt Moses, led her to prevail on her father to abandon the cruel practice. We can indeed hardly conceive of her indulging the full tide of female and maternal kindness for the infant Moses, and not make an effort to save others from the watery grave from which she had rescued him. That the practice was abandoned—that but few were destroyed — I think nearly certain, from the fact that there were 600,000 men contemporaries with Moses when they left Egypt, and that the number of Israelites immediately after leaving Egypt (Exod. xii. 27), compared with their number on entering Egypt (Gen. xlvi. 27), only about 215 years before, shews that they doubled, in less than every fifteen years—an unusual increase. The above statement, I think, proves that Egyptian slavery was much milder than the slavery which has been often practised since, and is now practised by many who profess Christianity.

"The following facts, drawn from the Hebrew records, will shew, I think, that Pharaoh had what he probably thought good reasons for holding that people in bondage;—reasons which at least will bear comparison with what pass for good reasons now:—

"1. The Hebrews were received into Egypt at a time of unexampled scarcity, when like to perish; and were, with their flocks and herds, supported free of cost (Gen. xlv. 10, 11); while the Egyptians, who raised the grain laid up in store (Gen. xli. 34, 35), had to sell their flocks, herds, and even themselves, for food for their families. (Gen. xlvii. 15—24.) While the obligation of Pharaoh to Joseph for his foresight and ability is fully admitted, it is thought that some bounds ought to be set to the returns made to him, and especially to his whole kindred. His being made prime minister, the cordial welcome given to his family in their distress,—giving them as a residence the best district in Egypt (Gen. xlvii. 11), supporting them from the public stores for about six years (what they carried to Canaan cost them nothing, as Joseph returned their money, Gen. xlii. 25, xliv. 1), and their prospect of a free trade with Egypt, with Joseph prime minister there, might with some reason be thought a pretty liberal reward. Not many good deeds get better pay.

"2. At the end of the famine, instead of returning to Canaan, as might naturally have been expected, the Hebrews continued to occupy the land of Goshen. Joseph never forgot that he was a Hebrew, or lost any just and proper opportunity of advancing the interests of his own kindred. While Egypt owed much to him in many respects, various things were so managed (perhaps accidentally) that the Hebrews had decidedly the advantage, as to wealth, ease, and the means of improvement, over the Egyptians. The close of the famine found the Egyptians without money, flocks or herds, or even personal freedom (Gen. xlvii. 12—26), and under an engagement to give Pharaoh one fifth part of all their produce. On the other hand, the Israelites were full handed, had lost nothing, were in possession of the best part of Egypt, and had under their management the cattle of Pharaoh (Gen. xlvii. 6); and as all the cattle of the Egyptians had come into Pharaoh's hands, the Hebrews no doubt received a good portion of Pharaoh's fifth, in payment for managing them for him. They had full employment, of the very kind they preferred (Gen. xlvi. 33, 34): no wonder therefore they were willing to have remained where they were.

(To be concluded in our next.)

POETRY.

The vanity and incertitude of Human Life.

WITH solemn measured pace time steals along,
And thrusts his sithe amid the busy throng
Of restless mortals, pitiless of age,
Of life in every form, at every stage.
The smiles of friendship, or the tears of love,
His arm unnerve not, nor his purpose move.

That sithe's keen edge has harmless passed me by,
I yet am spared, perhaps, to heave the sigh
And drop the tear at woeful scenes, or smile
At thoughts of bliss, that tend to chase awhile
Foreboding fears, and cast a gleam along
The vale of life, as lunar beams among
The thicken'd foliage intervene the shade,
Lighten and beauteous paint the deep hid glade.
The ray of hope the Christian's journey cheers,
Life's rugged spots his future home endears.

I yet am spared to endure the ills of life,
To mourn its vanity, turmoil and strife;
To feel a void within this aching breast,
That tells me here my spirit cannot rest.
Could I the world encompass at my will,
A void remains the phantom cannot fill.
Were I to grasp, as solid good, some form
Of earth, as well might he, who 'mid the storm
Struggles with mighty waves himself to save,
Seize the wild foam that glitters o'er his grave.

Remembrances of joys that were, impart
A melancholy pleasure to my heart.
They came the boon of an almighty hand,
They were resumed at its supreme command.
Scenes that are past forewarn me scenes to come
Will prove as vain, may prove as painful some.
Each winding slippery path of human life
Is thickly set with vexing cares and strife,
Like baleful weeds, whilst noxious vapours rise,
Pollute the air and shroud these lower skies.
The emerald verdure of the field soon fades,
The crystal streams dry up, and dreary shades
Pass o'er the fairest scenes; the brightest sky,
The gayest flow'rets soon turn pale and die,
The pearly gems their silvery lustre lose,
Each earthly form some sign of frailty shews.
Through Nature's volume we may clearly see
This truth inscribed—all here is vanity.

No more I would my busy thoughts employ
On painted forms of evanescent joy.
Hope points to skies that fadeless light illumes,
To fields where amaranthine beauty blooms;
Joys to commence when Nature's works shall close,
Sacred their source, and raised above their foes.

Oh, thou Supreme! who art th' unfailing friend
Of him who seeks thy aid; I humbly bend
Before thy throne, and through thy Son implore
Thy guidance, till these circling years are o'er.
When called to mourn o'er faded joys, impart
Some heavenly balm to heal my wounded heart;
Teach me with meekness to resign my will,
My all to thee, whilst I life's course fulfil.
And oh! if he whose sovereign gentle form
Chased the dark terrors of the raging storm,
Deigns to bestow one melting look awhile,
My pallid cheek shall brighten with a smile,
A sacred joy shall animate my breast,
And every care tumultuous sink to rest.
And when my fleeting years are numbered o'er,
And time's keen sithe shall pass me by no more,
Receive my spirit to those blissful plains
Where sweet serenity for ever reigns.

Each trial past, the ransom'd spirit sings
Songs of immortal triumph, heaven's arch rings
With plaudits to the Lamb that once was slain,
Who did himself life's heaviest load sustain,
And through whose sovereign grace his people prove
Trophies of power divine, and matchless love.

SARISSA——.

REVIEW.

The Oppressive, Unjust, and Profane Nature and Tendency of the Corporation and Test Acts exposed; in a Sermon preached before the Congregation of Protestant Dissenters, meeting in Cannon Street, Birmingham, Feb. 21, 1790. By the late Rev. SAMUEL PEARCE. Second edition. London: Wightman and Cramp. pp. 28.

WE have been informed from what we conclude to be good authority, that the pious author of this sermon very much regretted at a subsequent period of his life, some of the modes of expression which he employed to expose those acts which he justly designates "oppressive, unjust and profane." On this account we regret the republication of paragraphs, which, we are persuaded, had Mr. Pearce been living, he would have expunged from a "Second edition."

No persons can feel greater opposition than ourselves, to the laws which this sermon exposes and condemns, especially as they relate to the required profanation of the Lord's Supper; but we have not been in the habit of considering *exclusion from civil offices*, to be the perfect resemblance to those laws "through which England glistened with the flames, and echoed with the groans of dying martyrs, in the days of the sanguinary queen Mary!" The features of these unjust, impolitic and profane acts, are, when correctly exhibited, most hideously horrible; there is not the least occasion for *caricature!* We are persuaded, had the heavenly minded evangelical Pearce, drawn this picture in 1800 instead of 1790, it would have been much more accurate. Most heartily do we wish success to the measures about to be adopted, by respectful applications to the Legislature, to get rid of these obnoxious and oppressive laws; but we could not, either from a pulpit or a platform, make use of such incautious language as the following:—

"Britons! This is the glorious civil and religious liberty of which we boast! A worthy and conscientious man must be *ruined for doing his duty! Truly, methinks no unprejudiced man, that feels as a man, would refuse to strain every nerve in order to break such shackles from his fellow citizens*!"

O no! we shall be thankful if our rulers will "loose us, and let the oppressed go free;" but we would much rather bear our burden than use any other methods, besides those of *petitioning*, for the purpose of "breaking *such* shackles." Whilst we are secured from persecution for *conscience sake*, we shall boast of our "glorious civil and religious liberty."

Mr. Pearce is more at home, when he thus expresses his abhorrence of Dissenters taking the sacramental test.

"No, blessed Redeemer! we will never prostitute the memorials of thy death and sufferings, to obtain secular advantages. We will stand in awe of thy word, which saith, '*As often as ye do this, do it in remembrance of me.*' No, we will never go to *Calvary* to seek *temporal emoluments!* Never will we visit *Gethsemane* with our *feet*, while our *hearts* are set upon our *idols!* We will never make thy *tomb* the path to *earthly preferment*. We will rather endure shame and disgrace, contempt and persecution, than profane with unhallowed hands and lips thy sacred institutions," &c. p. 27.

On Education. A Sermon preached in the Cathedral Church of Wells, at the Anniversary Meeting of the Bath and Wells Diocesan School, on Tuesday, Oct. 9, 1827. By GEORGE HENRY LAW, D. D. F. R. and F. A. S. Lord Bishop of Bath and Wells. Rodwell.

THIS Sermon on Prov. xix. 2. is dedicated to the Earl of Eldon, and the Bishop takes credit to himself, for not having done such a thing while the Lord High Chancellor of England was dispensing the patronage of the crown, reminding us, with a classical apology, that the "ancients did not sacrifice to their heroes till after sun-set.

He seems friendly to universal education, though he is not without some apprehension lest it should produce evil rather than good, and, of course, he strenuously pleads for "the principles and doctrines of the church of England." But in p. 18. he makes a most un-bishop-like distinction between Christianity and the national church.

"We are sure that Christianity is founded upon a rock, and that the gates of hell shall not prevail against it. The security, however, and the permanence of every civil establishment depend on its utility; and its utility is best manifested by its promoting the true interests of religion and morals. The clergy, therefore, must watch the signs of the times, if they wish to retain their wonted influence over the hearts of the people. More exertion, more energy are required now, than were called for in the days of our forefathers. Whilst improvements in other things are taking place, let not the ministers of religion alone stand still."

All this is very intelligible; therefore we add neither note nor comment.

The Bishop anticipates the result of the present universal zeal for education, a speculation highly interesting to the philanthropist, to the politician, and above all to the Christian. His words are worth transcribing:—

"The period in which we live is peculiarly eventful and admonitory. A most important experiment, an experiment which must be highly favourable or adverse to the prosperity of this empire, is soon about to be tried. *Ere long, the British Isles may exhibit an instance never before known, of a whole nation educated and able to read and write.*"

The Parent's Monitor; or Narratives, Anecdotes, and Observations on Religious Education and Personal Piety; designed for the instruction and encouragement of Parents, Guardians, and Teachers. In three parts. By David Barker, Minister of the Gospel. Second edition enlarged. Richard Baynes.

Piety at home is so powerfully enforced in the sacred writings, and yet unhappily so much neglected, that we are glad to see any thing on our table which appears adapted to promote it. Mr. Barker's is a family book of great value. And in these degenerate days, it is reviving to hear that he has been speedily encouraged to reprint it with enlargements.

The plan is judicious. It is divided into three parts. "Part 1. shewing by many examples drawn from real life, the happy effects of religious education, in leading to early piety, to great usefulness, and to final salvation. Part 2. showing, by examples also from real life, the blessing which has finally attended the patient labours and fervent prayers of Christian Instructors, after great anxiety, fear, and disappointment." This collection, very properly placed by itself, will be read, we trust, with great advantage by many an afflicted parent. "Part 3. showing how a Christian education ought to be conducted. Here the sentiments and directions of the best writers on this interesting subject may be found. The rules are given which were adopted by wise and holy parents in the instruction and government of their families; and a variety of anecdotes and suitable examples are interspersed."

If the eye of a pious youth should glance upon the touching scenes in the Biographical Sketches, he will be reminded of his obligations to God and to his parents. And if the reader be an impious youth, he may see his face in the glass, and learn the necessary lessons of humiliation and penitence. Here he will be directed and encouraged to place himself under the care and guidance of the adorable Redeemer, who "is able to save unto the uttermost all who come to God by him."

Christian parents will find the most pungent motives to diligence in training up their offspring for their country's sake, and more especially for Zion's sake.

Let the pastors of our churches consider what sort of members their successors will have. We know that God can from the stones raise up children to Abraham; but we are warranted to expect that the ravages of death will be repaired chiefly from the families of those who are now church members. Whether they will be judicious, well-

principled, established Christians, will depend very much, under the divine blessing, on the education they now receive.

In the excellent "address to parents" there is one passage in which we cannot concur with the author. Page 373, he says, "Though I have read many volumes on the subject, I have not met with one instance of a child religiously and faithfully educated who died in a wicked and impenitent state. It is contrary to the promise of the God of truth and grace." On the contrary, we believe there have been many instances; though they were not likely to be recorded in the volumes which the author has read, nor in any other. If we ask what *promise* Mr. Barker refers to, he will tell us (as we gather from p. 47.) that he refers to Prov. xxii. 6. "Train up a child," &c. It is obvious, however, that those words contain not a *promise*, but a *proverb*, and a proverb, we may add, which has been verified in all ages and nations. It is sufficient to establish the truth of the proverb, that the thing affirmed appears visible in most instances, though the exceptions may be numerous. The fact is, we conceive, that parents, like ministers, do not always succeed; the means of grace are put into our hands, and we have many and great encouragements, but the grace itself the Lord keeps in his own hands. Dr. Johnson has stated the matter wisely and guardedly in relation to parents, in the motto which our author has adopted for his first part. "*In general*, those parents have most reverence, who most deserve it."

Persecution for Religion Judged and Condemned; first published in London in the year 1615. *The fourth Edition with a Preface.* By JOSEPH IVIMEY. Wightman and Cramp. Price 2s. pp. 82.

THIS is a curious pamphlet, and we are glad to see it republished. We wish the plan of publishing some of the scarce tracts of our ancestors, in our religious profession, was adopted; it would preserve many that are worth preserving, but which are in danger of going into oblivion. If the republication of the present pamphlet is the means of exciting attention to other works of the same class, it will be a great advantage to our Denomination, and yield much gratification to many of its members.

The present pamphlet is a clear, distinct defence of religious liberty, avowing the broad principle, that "no man is to be persecuted for his religion, be it true or false, so he testify his faithful allegiance to the king." On this ground the author urges the consequence of a free toleration in a variety of directions; shews that no political danger can arise from it; that, it is true, it bears hard against certain persons then in power, particularly of the Ecclesiastical order; and above all, against the church of Rome, with whom the author is on no terms of amity.

In the course of his work, (the chief part of which is carried on in the form of a Dialogue), he also exhibits and defends his sentiments as a Baptist, and by this means he shews us what were the popular arguments in support of Infant Baptism in his day. At the end of the work, is "an humble supplication to the king's majesty," presented in 1620, in which the cause of religious liberty is again stated and argued at length; and the right of interpreting the Scripture is contended for, freely and boldly. In this part of his labour, the author holds *the learned* in very low estimation, and considers the *Spirit*, which he observes is given "to every particular saint of God," as the best guide to lead us into the sense of his word. This "humble supplication" is addressed to the king, by his "majesty's loyal subjects, not for fear only, but conscience sake, unjustly called *ana-baptists.*"

This work is, we believe, the *first* in which the principle of religious liberty was ever brought forward clearly and distinctly. In the preface, Mr. Ivimey informs his readers, that one reason for republishing it is to settle an historical fact. The Independents, it seems, have claimed, and do still claim, the honour

of being the first Christian denomination who have recommended "religious liberty to the esteem of the world." Mr. Ivimey states, on the authority of Messrs. Bogue and Bennett, in their History of Dissenters, that "the first Independent church in England was not formed until the year 1616, the year after *this* pamphlet was published." (Preface pp. 6, 7.) If the Independents can prove that *before* this time they pleaded the same cause, let it be done; in the mean time, the present pamphlet is a proof that it was exhibited with great cogency of argument in 1615. The author is believed to be Mr. Thomas Helwisse, a character highly deserving esteem and veneration. We unite cordially with Mr. Brook in his "Lives of the Puritans," in saying of the present work, "This was a bold protestation against the illegal and iniquitous proceedings of the ruling prelates, and a noble stand in favour of religious liberty." We need not say more in recommending it to our readers.

Memoirs of the Life of the Rev. David Bogue, D.D. By JAMES BENNETT, D.D. Price 12s. Westley and Davis. 1827.

DR. BOGUE was so well known, and so highly and justly esteemed, that many must have felt a desire to see an authentic account of his early studies, his manner of life, and the steps by which he ascended to that eminence on which he stood for a long course of years.

It may certainly be reckoned among the rare felicities of this distinguished individual, that his biographer is an able and accomplished man, his pupil and his friend. Dr. Bennett has acquitted himself handsomely of the delicate and difficult task assigned him. We cannot but wish he had given us a preface, with a table of contents, or an index; these, however, will be found perhaps, in subsequent editions.

The work is divided into six chapters. Chapter I. From his birth to the commencement of his ministry at Gosport.—II. From his settlement at Gosport, to the formation of the seminary for the ministry.—III. From the commencement of the Theological seminary at Gosport, to the formation of the Missionary Society.—IV. From the formation of the Missionary Society, to the afflictions of his latter days.—V. David Bogue's last afflictions and death.—VI. His character and works.

The *narrative* is skilfully drawn out, and more replete with incident than might have been expected. It will surprise many to find that David Bogue, who seemed to be made of sterner stuff than most men, who had a frame so robust, and an aspect so austere, and who often dealt in eight and forty pounders, should be so exquisitely susceptible of all the tenderness and endearments of domestic love,

> 'And all the charities
> Of father, son, and brother.'

The *criticism* is elegant, acute, sometimes profound, sometimes playful, free, though of course restrained by the reverence such a pupil must ever cherish for the memory of such a tutor.

We must make room for a few extracts, which cannot fail to be acceptable to our readers. In p. 35, there is a piece of advice which we heartily recommend to all our students and young ministers as of the highest moment.

"He seems to have commenced his ministry with much anxiety, and to have asked counsel of those to whom he communicated an account of the step. One of these, Mr. Jolly, the minister of Coldingham, gave him the following excellent reply:—'I congratulate you heartily on entering upon the important and difficult, but honourable and excellent work of the Christian ministry. I make no doubt but you have taken the field with the most upright motives, and will endeavour to approve yourself a good soldier of Jesus Christ. Dangers and discouragements, trials and temptations, you may lay your account with; but it will be your wisdom and your safety to follow the directions of the Captain of salvation. I dare promise you, in his name, that he will not only teach your hands to war and your fingers to fight, but lead you on to certain victory. As to your public discourses, I give it as my best advice that you study to unite solidity and simplicity, ease and elegance,

strength of thought and force of expression. Truth, like beauty, is never half so amiable as when arrayed in a modest and homely dress."

It will appear from p. 105. that David Bogue never lost sight of this advice, at least, as far as solidity and simplicity were concerned.

"On the eighth anniversary of his ordination he adores God for the good that was done. Some persons he notices as become thoughtful, and some as under convictions of sin. 'Many are become attentive to the word. Family prayer has this year been set up in many houses. Several have been admitted members of the church. Many are going on well in the ways of God, and more attend on public worship than ever before. There is, however, much formality found among those who make a profession. Some, it is to be feared, attend from worldly motives. But we have been settled in the new place more peacefully than I expected. As to my preaching, I see more and more that plain and serious preaching is most useful. Much that is elaborate is thrown away."

"While he was preaching on the question 'How shall we escape, if we neglect so great salvation?' a person was so struck and agitated, that though she strove to the utmost to suppress her feelings, she was at length overcome, and rushed out of the place uttering a tremendous shriek. On another Sabbath evening, he was sent for to converse with one who was in anguish of heart, in consequence of something that was said in the sermon. The preacher found the person "bewailing the guilt of sin, and the want of love to Christ.'"

Memoir of the Life, Ministry and Correspondence of the late Rev. George Sykes, of Rillington. pp. 285. Baynes.

We are so thoroughly convinced that the tendency of pious biography is eminently beneficial, that we always sit down to the perusal of such works, determining, if possible, not to take any exception ourselves, nor present any to the consideration of our readers, and in this sort of good humour we proceed; not suffering ourselves to be interrupted or detained by those critical reflections which in a more rigorous examination of the performance, would be indispensable. We must, however, confess that we now and then meet with something, so much like a dereliction of duty, on the part of the biographer, that we find it extremely difficult to preserve the stedfastness of our purpose, and fulfil at the same time the implied contract between ourselves and those persons who may be accustomed to consult our periodical observations. And this is especially the case, if we happen to think that where the whole truth ought to have been told, a part has been suppressed; or where certain facts have been stated, which, on account of their reprehensible nature, should either have been wholly omitted or their impropriety more severely censured.

In the memoir of Mr. Sykes, of whose piety we entertain no doubt, we have met with much that is justly entitled to our approbation; and we sincerely wish it were in our power to speak thus favourably of the whole. Some of the circumstances connected with his conversion from Arminianism to Calvinism, do not appear to us at all adapted to raise his reputation as a Christian minister. But that against which we consider it to be our incumbent duty to enter our most serious protest, and which we regard with unqualified disapprobation, is the addiction he manifested to jest with the phraseology of the Bible, which, together with certain eccentricities, in which he occasionally indulged, seem almost to justify the asperity of the language in which he was once addressed: "Sure you are not a Methodist preacher! A jocose preacher is an abominable character." p. 98.

LITERARY RECORD.

New Publications.

1. *Conversations on the Corporation and Test Acts. By an old Servant of the Public.* Holdsworth. This excellent little Tract, which is ascribed to Mrs. Copley, will give seasonable information to many of our readers, who will be called to sign petitions to both houses of Parliament, that the Protestant Dissenters may be emancipated from fetters with which they ought never to have been bound. It contains an amplification, and a very pleasant one, of several shrewd answers to questions on that subject, which are given in the "Protestant Dissenters" Catechism.

We cordially wish it all the attention which it so richly merits.

2. *A Key to the Calendar: explanatory of the Fasts, Festivals, and Holidays of the Church of England, with biographical notices of the Apostles and Saints. By Josiah H. Walker.* Westley and Davis, &c. An interesting pamphlet, containing information both curious and useful.

3. *The Child's Commentator on the Holy Scriptures, made plain and familiar to meet the infant capacity; and illustrating many portions in a manner interesting and instructive. By Ingram Cobbin, A.M.* No. 1. price Two Pence, to be continued monthly.

4. *The Domestic Guide to the Footstool of Mercy, a course of Morning and Evening Prayers for one Month, with occasional Prayers, and an Index of Scripture for Family Reading. By Charles Williams.* 12mo. 5s. boards.

5. *The Teacher's Offering. By the Rev. J. Campbell.* No. 1. New Series. Price One Penny.

6. *The Process of Historical Proof explained and exemplified: to which are subjoined Observations on the peculiar points of the Christian Evidence. By Isaac Taylor, jun.* Author of "Elements of Thought," and Transmission of Ancient Books. 8vo. Price 6s.

7. *Selections from the Works of John Howe, M.A. By the Rev. W. Wilson, D.D. the second volume, which completes this author.* 18mo. Price 3s. bds.

8. *The Substance of a Charge delivered at the Ordination of John Greig, A.M. to the Pastoral care of the church then assembling in Mount Zion Chapel, Birmingham. By George Greig, Minister of the Scots Church, &c.* A very solemn, judicious and affectionate charge from a father to his son. We shall be happy to hear of the good fruits it is so well adapted to produce, in the holy, happy, and useful labours of the young minister to whom it was addressed.

In the Press.

Tekel; or the Righteous Sentence: a Discourse in two parts. By G. Pritchard of Keppel Street.

Elements of Mental and Moral Science. By George Payne, A.M. 1 vol. 8vo. This work will state the opinions of our most distinguished philosophers in reference to the various subjects on which it treats; and aim to exhibit the connexion which exists between sound philosophy and revealed truth.

An Original treatise on Self Knowledge. By the late Stephen Drew, Esq. Barrister, Jamaica. 2 vols. 8vo.

Mr. J. Mann will publish a small volume of Hymns early in the present year.

Elements of Geography on a new plan, illustrated by cuts and maps. By Ingram Cobbin, A.M. Author of the Elements of English Grammar, and Elements of Arithmetic, &c. 18mo.

The Missionary Cabinet, comprising a Gazeteer of all the places occupied by Christian Missionaries, with a brief description, notices of the natural history, manners and customs of the natives, &c. the progress of Christianity, with an Introductory Essay by the Rev. C. Williams.

The Rev. J. K. Foster, of Cheshunt College, has in the press a volume, price 4s. entitled, "Memorials of the late Rev. Alexander Hay, Minister of St. John's Chapel, Warrington, chiefly selected from his Diary and Letters, with a sketch of his character.

The Blasphemy against the Holy Spirit, and the Doctrine of Spiritual Influence, considered in several Discourses, with Notes and Illustrations. By W. Orme. Author of "Memoirs of Urquhart." 12mo.

The Life and Opinions of John de Wycliffe, D.D. illustrated principally from his unpublished Manuscripts, with a preliminary view of the Papal System, and of the State of the Protestant Doctrine in Europe, to the commencement of the Fourteenth Century. By Robert Vaughan. With a finely engraved Portrait by E.H. Finden, from the original picture by Sir Antonio More, now an Heirloom to the Rectory of Wycliffe, Richmondshire. 2 vols. 8vo.

Moase (Rev. C.) on Religious Liberty, in Reply to Bishop Burgess's Catechism.

OBITUARY.

MRS. P. SAFFERY.

THE importance and felicity of true religion in our friends, as well as in ourselves, is constantly growing in our estimation as they approach the end of life. By their removal to the upper world, this holy impression is much augmented, being then changed into certainty, at least into solid hope, that their religion has secured for them a permanent safety and bliss, above which nothing remains to be desired among the riches and goods of the universe. Of all human acquisitions, it belongs to religion alone to gain in lustre and happiness by exchanging worlds. The assurance of this renders it most consolatory to remember the pious virtues of the dead, who, having served and loved their Redeemer on earth, are gone to the full enjoyment of his presence. That they were pious, that their piety continued to live and improve till life was closed, is the sole consolation that religion permits us to indulge, while mourning over their loss. For, however they were loved, or even admired, for the graces of their natural loveliness, which produced delight to themselves and to those around; these graces bearing no reference to the spiritual enjoyments and virtues of eternity, have ceased to exist with the life which they cheered and adorned; but their piety, untouched by death, now refined and matured to the perfection of holiness, gives the highest joy to themselves, and reflects down comfort upon those whom they have left behind. It is thus one of the peculiar and celestial distinctions of real piety, to give happiness in both worlds at the same time; making its departed possessors supremely blessed in the presence of God, and imparting the best consolation to their mourning friends. This consolation is felt in no slight degree by the relations and friends of the excellent person whose early death, under circumstances of tender and affecting peculiarity, it is our melancholy office to record.

She was born in 1799, at Weymouth, where her parents, Mr. and Mrs. Scriven, are still living to lament the loss of their beloved daughter. Under the guidance of an excellent mother, her attention was very early directed to the concerns of religion. By this means, probably, her mind was prepared for the reception and love of those holy principles which she afterwards cherished and displayed. She received the first truly devout and permanent impressions of religion about eleven years since, under the preaching of the Rev. Mr. Baynes, of Wellington. From that period her character assumed a new and decided form. Soon after, she became a member of the Baptist church at Weymouth. Though her piety commenced at so early an age, in which the most promising and beautiful appearances are of doubtful character, and often decay, it was sustained to a pleasing degree in her temper and conduct. Amidst the fascinations of the world, and the impediments resulting from the gaiety of youth, she habitually manifested a serious attachment and love to the things of God; employing herself with much diligence in those pious and benevolent services, for which religious females are so much distinguished in the present age. So far as our knowledge of her temper and deportment extends, considering the splendid and dangerous character of the place where she lived, we think she was preserved in an unusual degree from the spirit and habits of the world. Having a sister engaged on a distant scene in the service of the Baptist mission, she felt a peculiar ardour and delight in whatever promoted the success of that Society.

In May, 1826, she was married to the Rev. P. Saffery, of Salisbury. This union with a Minister of the Gospel, in a station rendered prominent and happy

by the character and labours of his venerable father, opened many prospects of felicity and usefulness to her pious mind, on which it is natural to suppose she entered with delight. But she was not long permitted to enjoy the happiness, or perform the duties of her new situation. She had just time to look around it, to commence her intimacies, to form intentions of good, and endear her character to those who were best qualified to appreciate its growing excellence; and was then removed from the scene. Her health, which had never been vigorous, gradually declined as she approached near the period when she expected to become a mother. These indications of decaying health were but very slight, and such as appeared likely to be soon removed. None of her friends, not even her watchful and affectionate mother, who had the consolation to be with her for many weeks, had any apprehensions of danger, till a very short time before her death; but she herself, as it appears from several circumstances, had for a considerable time seriously anticipated a fatal result. This awful impression that death was at hand, whether it were the product of a pensive fancy, or a merciful intimation from above, served the happy purpose of exciting her to cherish, with greater fervour, the penitent and devotional temper of mind in which every Christian would wish to die. This anticipation, however, though it involved the extinction of all her mortal hopes and felicities, did not disturb her serenity, nor even impair her cheerfulness. In one so young, so ardent, so alive to the charms of life, so lately united to an estimable husband, whom she loved with all her heart; above all, who had the prospect of so quickly becoming the mother of a child that might survive her;—on one who felt such numerous and vivid attachments to life, religion must have exerted its utmost power and consolation to have enabled her to surrender all this without melancholy sadness, or regret at the expected command of her Saviour. We look upon this as nothing less than a sublime triumph of religion over the tenderness of nature, and the attractions of life. This decided preference of the invisible state to the enjoyments of the present, this aspiration towards immortality, was a near approach to the temper of heaven, as rare as it is delightful; more especially in a young person surrounded by many pious and social felicities. Nor did the glory and solemnity of the prospect prevent her from attending to the tender duties which engage the attention of every one in her situation: the only effect it seems to have had upon her was, that she gave much of her time to religious meditation, reading, and prayer. Almost the last, if not the last thing she read was, Howe's magnificent discourse on the Redeemer's dominion over the invisible world. Nothing could be more appropriate and consolatory. One of the most serious and beautiful passages of this discourse, stating the duty and happiness of being ready to meet death whenever the Lord of Eternity shall be pleased to inflict it, was found marked by her pencil under almost every line; indicating the solemn complacency she felt in the great prospect that engaged her meditations. The sufferings she endured in her last hours did not allow her to express the devout consolations and hopes that undoubtedly comforted her heart. She died on the 21st of July last, in the 27th year of her age, a few hours after giving birth to a child, who reposes in the same tomb with its mother. It is almost needless to add, that this affecting event was lamented with a tenderness of grief not often felt.

Both the religious and intellectual character of Mrs. Saffery would justly admit of pleasing and extended description; but though she was held in very affectionate estimation by the writer, he must content himself by the simple mention of her predominant qualities and virtues, leaving to such as knew and loved her, to cherish the image of what she was, to imitate her where she deserved it, and to exceed her in cultivating those graces in which they might have deemed her defective. Hers was not a character which opened itself fully at a first interview, and left nothing

more to be revealed; it did not disclose its best forms, its real beauties, till after prolonged and intimate acquaintance. With more than an ordinary portion of mental vigour, she united a poetic refinement of feeling and beauty of fancy, that frequently imparted an animated charm to her serious, as well as her lighter conversation. Her nature was rich in poetry. She has left various compositions of this sort, which display a pleasing combination of vigorous and beautiful language, with much pathos and elevation of sentiment. But religion is now her all. As in most other characters of a similar cast, some of the manifestations of her piety were strongly coloured by the sensibility and vividness of her temper, being mingled with a fervour to which religious persons in general are almost perfect strangers. The divine tenderness and beauty of the Saviour's character — the affecting declarations of his love — the prospect of beholding him as he is — the devotion and purity of heaven — touched and delighted her spirit in a high degree, whenever they engaged her thoughts. While she diligently attended to all the common duties of religion, her chief excellence consisted in the superior attention she gave to the exercises of devotional retirement. The writer is assured, by one who was intimately acquainted with her private habits, that she employed considerably more time in meditation and prayer than appears to be commonly devoted by sincere Christians to this holy purpose. It conferred no slight excellence upon her, to have excelled in the most difficult and precious of spiritual habits by which personal religion is most nourished and confirmed, and in which most who possess it are extremely defective.

From these brief observations, it may be seen that she possessed the qualities which compose an interesting and beautiful character. Time only, and the continued operations of religion, were required to adjust and mature them into their best form. This was not permitted to be done on earth, but we hope it has been accomplished and ineffably surpassed in the perfect and immortal state which is now become her abode; where we humbly trust she is numbered with the saved, and appears "without fault before the throne of God."

W. Rhodes.

GLEANINGS.

A FORM FOR THE ADMISSION OF MEMBERS OF THE CHURCH OF ROME INTO THE COMMUNION OF THE CHURCH OF ENGLAND. COMPOSED BY ARCHBISHOP TENISON, BY ORDER OF QUEEN ANNE, MDCCXIV.

Extracted from the "Concilia Magnæ Britanniæ, and used at Somer's Town Chapel, Pancras, by the Rev. T. J. Judkin, M.A.

[The Bishop, or some Priest appointed by him for that purpose, being at the Communion table, and the person to be reconciled standing without the rails, the Bishop, or such priest as is appointed, shall speak to the congregation as follows:—]

Dearly beloved, we are here met together for the reconciling of a penitent, lately of the Church of Rome, to the Established Church of England (and Ireland), as to a true and sound part of Christ's Holy Catholic Church. [Nevertheless, if there be any of you who know of any impediment or notable crime, on account of which the profession about to be made should not be looked upon as sincere, let him come forth in the name of God, and shew what that crime or impediment is.]* Now, that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God, for his blessing upon us in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in this, and

* The words within brackets are not in the original form.

all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto them that are, or shall be, admitted into the fellowship of Christ's religion, that they may eschew those things which are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

Psalm cxix. from v. 169 to the end.

Let my complaint come before thee, O Lord; give me understanding according to thy word.

Let my supplication come before thee; deliver me according to thy word.

My lips shall speak of thy praise, when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

Let thine hand help me; for I have chosen thy commandments.

I have longed for thy saving health, O Lord; and in thy law is my delight.

O let my soul live, and it shall praise thee; and thy judgments shall help me.

I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE LESSON—Luke xv. to ver. 8.

Psalm cxv. to ver. 10.

[Then the Bishop sitting in a chair, or the priest standing, shall speak to the Protestant, who is to be kneeling, as follows:]

Dear brother (or sister)—I have good hope that you have well weighed and considered with yourself the great work you are come about, before this time; but inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolution, you shall answer plainly to these questions, which we in the name of God and of his Church shall propose to you, touching the same:

Art thou thoroughly persuaded that the books of the Old and New Testament, which are received as Canonical Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Christ Jesus?

Answer. I am so persuaded.

Dost thou believe in God the Father Almighty, Maker of heaven and earth? &c. [reciting the "Apostles' Creed."]

Answer. All this I stedfastly believe.

Art thou truly sorrowful, that thou hast not followed the way prescribed in these Scriptures for the directing of the faith of a true disciple of Jesus Christ?

Answer. I am heartily sorry, and I hope for mercy through Jesus Christ?

Dost thou embrace the truth of the Gospel in the love of it, and stedfastly resolve to live righteously and soberly in this present world, all the days of thy life?

Answer. I do embrace it, and do resolve, God being my helper.

Dost thou earnestly desire to be received into the communion of this church, as into a true and sound part of Christ's holy Catholic Church?

Answer. This I earnestly desire.

Dost thou renounce all the errors and superstitions of the present Romish Church, so far as they are come to thy knowledge?

Answer. I do from my heart renounce them all.

[If the convert from the Church of Rome be in holy orders, let these further questions be asked.]

Dost thou in particular renounce the twelve last Articles added in the Confession, commonly called "The Creed of Pope Pius IV." after having read them, and duly considered them?

Answer. I do upon mature deliberation reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Dost thou acknowledge the supremacy of the Kings (or Queens) of this realm as by law established, and declared in the 37th Article of religion?

Answer. I do sincerely acknowledge it.

Wilt thou then give thy faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God; so that thou mayest teach the people with all diligence to keep and observe the same?

Answer. I will do so by the help of the Lord.

Wilt thou conform thyself to the Liturgy of the Church of England (and Ireland) as by law established?

Answer. I will.

[If the penitent be one who has relapsed, the following question is to be asked.]

Art thou heartily sorry, when thou wast in the way of truth, thou didst so little watch over thine own heart, as to suffer thyself to be led away with the shadows of vain doctrine? And dost thou stedfastly

purpose to be more careful for the future, and to persevere in that holy profession which thou hast now made?

Answer. I am truly grieved for my former unstedfastness, and am fully determined, by God's grace, to walk more circumspectly for time to come, and to continue in this my profession to my life's end.

[Then the Bishop or priest, standing up, shall say.]

Almighty God, who hath given you a sense of your errors, and a will to do all these things, grant you also strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.

THE ABSOLUTION.

Almighty God, our heavenly Father, who of his great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

[Then the Bishop or priest, taking the convert by the right hand, shall say unto him.]

I, N. bishop of —— (or I, A. B.) do upon this thy solemn profession and earnest request, receive thee into the holy communion of the Church of England (and Ireland), in the name of the Father, and of the Son, and of the Holy Ghost.

People. Amen.

[Then the Bishop or priest shall say the Lord's Prayer, with that which follows, all kneeling.]

Let us pray.

[Here follows the Lord's Prayer.] *Then,*

O God of truth and love, we bless and magnify thy holy name, for thy great mercy and goodness in bringing this thy servant into the communion of this church. Give him, we beseech thee, the stability and perseverance in that faith of which he hath, in the presence of God and of this congregation, witnessed a good confession. Suffer him not to be moved from it by any temptation of Satan, enticements of the world, the scoffs of irreligious men, or the revilings of those who are still in error, but guard him by thy grace against all these snares. And make him instrumental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a multitude of sins; and in thy good time, O Lord, bring, we pray thee, into the way of truth, all such as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that they may be one fold under one shepherd, the Lord Jesus Christ; to whom, with the Father and the Holy Spirit, be all honour and glory, world without end. Amen.

[Then the Bishop or priest, standing up (if there be no communion at that time), shall turn himself to the person newly admitted, and say:]

Dear brother (or sister)—seeing that you have, by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in the good way into which you are entered; and for your establishment and furtherance therein, that if you have not been confirmed, you endeavour so to be the next opportunity, and receive the holy sacrament of the Lord's Supper. And may God's Holy Spirit be with you. Amen.

The peace of God, which passeth all understanding, keep your heart and mind by Jesus Christ. Amen.

POPISH RELICS.

The following list has been translated from a paper printed, by authority, in French and German, illustrated with engravings of the golden and silver gilt cases in which the relics are contained. The paper is headed "Description of the Holy Relics which are preserved in the Cathedral Church of Aix-la-Chapelle, and which are shewn to the public every seventh year, from the 10th to the 24th of July:"

1. The Chemise of the Holy Virgin, of cotton stuff, in which she was clothed when she gave birth to our Saviour Jesus Christ.

2. The Swaddling Clothes of our Saviour Jesus Christ. They are of very coarse cloth, of yellowish hue.

3. The Cloth in which the body of St. John, after decapitation, was wrapped up and carried away.

4. The Linen with which our Saviour Jesus Christ was covered on the holy cross, on which is still to be seen the marks of his precious blood.

5. A Link of the Chain with which the Apostle St. Peter was chained.

6. An Image of the Holy Virgin, of silver gilt, with several relics.

7. A portion of the Holy Cross, encased in gold, which Charlemagne always wore.

8. Hair of the Holy Virgin.

9. The Girdle of our Lord Jesus Christ, of leather, of which the two ends are sealed with the seal of Constantine the Great.

10. The Cord with which our Saviour was bound to the post at the scourging.

11. The entire Girdle of the Holy Virgin.

12. Part of the sponge with which they gave our Saviour to drink on the cross, and a thorn of the crown of thorns.

13. The arm of St. Simeon the Just.

14. An Agnus Dei, consecrated by Pope Eugene IV. in 1434, and a portion of the title of the Holy Cross.

15. The point of a nail by which our Saviour Jesus Christ was fastened to the cross.

16. A Drop of the Sweat of our Lord Jesus Christ, and a morsel of the reed which was given into his hand to mock him.

17. The Skull of St. Anastasius, and several other relics.

INTELLIGENCE.

DOMESTIC.

DEATH OF DR. WAUGH.

It is with extreme regret we announce the death of that eminent Minister of the Gospel, the Rev. Alexander Waugh, D.D. The interment of this venerable servant of Christ took place in Bunhill Fields on Saturday, the 22d ult. As the house in which he had resided, in Salisbury-place, New-road, was too small for the reception of the immense number of his friends who were desirous of attending as mourners, refreshment was provided for them at the Rev. T. Stratton's chapel; previous to leaving which, the Rev. R. Hill, M.A., and the Rev. E. Irving, A.M., severally engaged in prayer. A few minutes after twelve the body was deposited in a hearse drawn by four horses, and was preceded by thirty-three of the juvenile members of the congregation on foot, and a mourning coach, in which were the Rev. Dr. Winter and the Rev. W. Broadfoot. The corpse was followed by thirty-eight mourning coaches, each drawn by two horses, containing the surviving members of the deceased minister's family, several clergymen and ministers of the metropolis and neighbouring villages, of various denominations; the elders and deacons of Wells-street, Oxendon-street, and Albion chapels; the directors of the London Missionary Society, and a great number of private friends. Ten private carriages also attended, among which were those of the Rev. R. Hill, the Rev. G. Clayton, Alex. Haukey, Esq., &c. The mournful procession extended nearly half a mile. It arrived at the place of interment about two o'clock, when the Rev. Dr. Winter delivered an eloquent and impressive oration at the grave, and the Rev. W. Broadfoot concluded the solemn service by prayer. The following inscription was engraved on a brass plate, and fixed on the lid of the coffin:

"The Rev. ALEXANDER WAUGH, D.D., born at East Gordon, in Berwickshire, August 16, 1754; ordained Minister of the Scots' Church, Wells-street, Oxford-street, London, on the 9th of May, 1782, of which he continued a Minister until his death, on the 14th of December, 1827, in the 74th year of his age."

The funeral sermon was preached the following Sabbath, December 23, by the Rev. W. Broadfoot, at Wells-street chapel, from Job v. 26. "Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in, in his season." At the same time a just tribute was paid to the memory of this much esteemed and truly useful Minister of the Gospel, by many other Ministers of various denominations.

A correspondent has promised to furnish a Memoir of this excellent Minister, for some early number of our Work.

A LIST

Of the Particular Baptist Churches in Wales, and their Ministers. Those marked in *Italics* are not ordained Ministers, but local Preachers.

ANGLESEA.

Aberffraw, Capel Gwyn	Richard Rowlands.
Amlwch	Hugh Williams, jun.
Beaumaris, Llangoed, Llandegfan	John Morgan.
Capel Newydd, Llanerchymedd	John Davies.
Fedw	*William Terar.*
Holyhead, Bont-rhyp pont	Wm. Morgan.
Llangefni*, Belen-ddn	John Owen.
Llanfachrith, Llanddausant, Bodedern	John Michael.

* Llangefni, or Ebenezer, has been the residence of the Rev. Christmas Evans, for thirty-six years; she also is the mother church: all the rest in the island sprang from her. (See Bap. Mag. vol. ix. p. 55.)

Llanrhyddlad	Hugh Williams, sen.
Garegfawr	E. Jones.
Llanfaethlu	
Llanfair-math-afarneithaf	
Traeth-coch	
Penucaerneddi	*Wm. Roberts.*
Brynsencin	
Pensarn	*John Roberts.*

CARNARVONSHIRE.

Bangor	Rowland Peter.
Cenfaes	
Carnarvon	Thomas James.
Llaniolen	*Hugh Mathew.*
Llan-ael-hen-arn	
Nevin	*Thomas Evans.*
Pont-y-cim	
Garn-dôl-ben-maen	Evan Evans.
Capel-y-beirdd	Griffydd Jones.
Pwllhelly	John Pritchards.
Tyddyn-sion	*William Williams.*
Llangian	
Rhos-ir-wen	Rhobert Ambrose.
Tyndonen	
Galldraeth	
Llanllyfin	
Roe-wen	John Evans.
Llandudno	John Jones.
Llanwydden	Hugh Jones.

DENBIGHSHIRE.

Denbigh	Ben. Owen.
Bent-newydd	John Kely.
Cefnbychan	*Samuel Richards.*
Pen-y-cae	
Cefnmawr	Ellis Evans.
Rhos-llanerchrigog	
Glyn-ceiriog	Samuel Edwards.
Llan-sant-fraid	John Evans.
Eglwysfach	
Llangollen	John Prichard.
Llandyrnog	*Thomas Jones.*
Llanrwst	John Thomas.
Llanddoged	
Llangerniw	
Llansanan	
Llansilin	John Roberts.
Rhythyn	Rhobert Williams.
Llanlidan	
Pandy-y-capel	
Wrexham	

BRECKNOCKSHIRE.

Brecon	John Evans.
Do. English church	Ben. Price.
Bont-es-tyll	Thomas Williams.
Llanfihengel-nant-bran	
Cwmdwr	
Builth	Thomas Daniel.
Hay	John Jones.
Llangynidr	Gregry Jones.
Llanygors	Daniel Evans.
Maes-y-berllan	Robert Edwards.
Cerigiadarn	
Pant-y-celyn	James Davies.
Ynys-y-felin	David Davies.

CARDIGANSHIRE.

Aberystwyth	William Evans.
Tros-yr-afon	
Cardigan	John Herring.
Siloam	David Matthias.
Ddeinol	
Coedgleision	Timothy Thomas.
Llanrhystyd	John Lloyd.
Llwyndafydd	*Owen Williams.*
New Court	John Williams.
Pen-y-parc	William Richard.
Swydd-y-ffynnon	Robert Roberts.
Penrhyn-coch	
Tal-y-bont	

CARMARTHENSHIRE.

Aberduar	Timothy Thomas.
Carmarthen:	
1. Priory-street	Josuah Watkins.
2. Tabernacle	David D. Evans.
Cwmifor	David Griffiths.
Cwymdu	
Pom-pren-ar-aeth	
Cwmpedol	Timothy Jones.
Bwlch-y-rhyw	Thomas Thomas.
Pwll-priddog	
Cwm-sarn-ddu	David Jones.
Careg-saw-dde	Evan Davies.
Cydwelly	
Bwlch-gwynt	William Williams.
Bwlch-newydd	Thomas Williams.
Dre-fach	Richard Owen.
Ebenezer	Thomas Williams.
Ffynnonhenry	James Davies.
Llan-ged-eurn	
Rhyd-ar-gaean	
Felin-foel	Daniel Davies.
Llanelli	David Bowen.
Llandyferi	
Llandusul	John Jones.
	Daniel Davies.
New Castle-Emlyn	Timothy Thomas.
Porth-y-rhyd	Josuah Watkins.
Pen-yr-heal	D. D. Evans.
Pen-rhyw-goch	John Davies.
Sittim	
Sharon	John Davies.
Soar	
Ramoth	David Woolcock.
Rhehoboth	Griffith Jones.
	John Jones.
Rhyd-wilim	Thomas Jones.

FLINTSHIRE.

Holywell	John Edwards.
Lixwm	
Pen-y-fron	R. Williams.
Rhuddlan	John B. Roberts.

GLAMORGANSHIRE.

Aberafan	David Thomas.
Aberdâr	William Lewis.
Hirwaen	William Lewis.
Cadixton	David Evans.
Carmel	David Thomas.
Cardiff:	
1. Church	Rhobert Prichards.
2. Church English	William Jones.
Blaenan-glyn-tawe	
Caerfilly	Christmas Evans.
Dowlais	David Saunders.
Gerazim	Daniel Williams.
Hengoed	John Jenkins.
Llan-ell-tyd-fawr	Jabes Lawrence.
Llancarfan	Jabes Lawrence.
Llan-tri-saint	George Griffiths.
Merthyr-tyd-fil:	
1. Ebenezer	Maurice Jones, sen.
2. Sion Chapel	David Sandures.
3. English church	Thomas Harris.
Neath	John Thomas.
Paran	William Williams.
Pen-y-fai	Ben. Davies.
Pen-y-bont-ar-ogwr	John James.
Cortwn	John James.
Salem	David Thomas.
Mount Hermon	David Thomas.
Siloam	*Richard Howell.*
Sardis	Daniel Davies.
Swansea:	
1. Backlane and Dinas noddfa	Daniel Davies.
2. English Church	Robert Oxlad.
Twyn-yr-odyn	Thomas Thomas.
Croes-y-parc	Thomas Thomas.
Waun-trode	James Edmonds.
Ynys-fach	David Nanton.

MERIONETHSHIRE.

Cynwyd	
Dolgelley	David Richards.
Cefn-cymmera	David Richards.
Llannwch-lyn	David Richards.
Glyn-dyfrdwy	John Prichard.

MONTGOMERYSHIRE.

Llanfair-cae-yr-cimion	William Roberts.
Llanidloes	Abel Jones.
Llanfyllin	
Machynlleth	Isaac Jones.
New Chapel	Isaac Jones.
Stayletle	Isaac Jones.
Newtown	John Jones.
Casws	John Jones.
New Chapel	Thomas Thomas.
Trallwm	
Tal-y-wern	William Evans.
Cwm-llwyd	William Evans.

PEMBROKESHIRE.

Blaen-y-waun	David Philipps.
Llandudoch	David Philipps.
Soar	—— George.
New Chapel	—— George.
Blaen-y-ffoes	John Morgan.
Bethel	John Lewis.
Bethlehem	David Rees.
Beulah	Ben. Davies.
Beulah	Joseph James.
Carmel	John Llewelyn.
Cilgeren	John Herring.
Cilfywyr	Ben. Davies.
New Chapel	Nathaniel Milse.
Ffynnon-well-na-buwch	Ben Davies.
Ebenezer	William R. Davies.
Pen-y-bryn	William R. Davies.
Fisguard	James Richard.
Haverfordwest	—— Hassell.
Hermon	James James.
Jabes	William Owen.
Jabes	William Havard.
Llangloffan	Henry Davies.
Groes-goch	Ben. Owens.
Groes-goch	David Thomas.
Llanrhyd	Ben. Davies.
Moleston	James H. Thomas.
Marlas	James H. Thomas.
Middle Mill	John Clun.
Solfach	Edward Lawrence.
Narbeth	Ben. Thomas.
Pembrock-dock	David Griffiths.
Sandyhaven	Sim Evans.
Tabor	Two Ministers, but their names unknown.

RADNORSHIRE.

Doley	David Evans.
Rock	David Evans.
Nant-gwyn	Thomas Thomas.
Garth	Thomas Thomas.
New-bridge	David Jarman.

N. B. Monmouthshire Churches have been placed in the Magazine already, which are all Welsh except three or four.

PUBLIC MEETING OF THE JEWS.

A public meeting of the London Jews was held on Wednesday evening, Dec. 5. at the London Tavern, Bishopsgate-street.

Mr. Levy of Florida was called to the chair. He stated that the object of the meeting was to take into consideration the extraordinary Ukase published by the Russian Government. It had appeared in nearly all the Papers, and there was no doubt of its authenticity.

He remarked, that if it were not authentic, the Russian ambassador would no doubt have contradicted it; and the source

whence it had originated had been explained to him by a Russian gentleman well acquainted with the subject; who had also detailed to him some of the sufferings it had entailed on the Russian Jews. The restrictions it imposed on the unfortunate Jews were calculated to rouse their feelings and fully justified the friends of humanity in instituting an inquiry respecting it.

For the sake of those of our readers who may not have seen the Ukase, we subjoin a copy:—

*Ukase issued by Imperial mandate for regulating the existing laws concerning the residence of Jews, for a limited time, in any of the cities of Russia.**

I. Those Jews who have liberty to trade and to carry on handicrafts in the provinces exclusively appointed for their settlement, by the enactments of the year 1804,† are not permitted to traffic in the interior government of Russia, that is to say, they are not to offer for sale any articles, either in shops or at their lodgings; still less are they to hawk about any wares or utensils, whether belonging to themselves or others. Neither may they open workshops, still less employ foremen, apprentices, or labourers, whether Christians or otherwise, in any department whatsoever.

II. They may remain for commercial purposes, such as bill business, contracts, or supplies, provided they have an express permission from government to that effect.

III. Professed artizans may settle, in order to perfect themselves in connection with some Guild, or for the purpose of communicating instruction in any particular branch of the art in which they may possess distinguished ability.

IV. Every Jew desirous of learning a craft, or of imparting the knowledge of his peculiar art, must present himself before the city corporation, and give an account of himself, what kind of artizan he is, or what he wishes to learn. When the corporation, together with the officer of the Guild, have examined the certificates of the individual, let it then be ascertained who in his particular line might be called on to judge of his ability; also, whether the art he professes is known in the town, and whether the knowledge of it will be of indispensable advantage to the community at large. And in every such case the opinion of the corporation must be decisive. The said Jews shall be allowed to remain in the town for a specified time, whilst the matter is brought to a termination, agreeably to the tenor of this law.

V. Jews thus obtaining the privilege of commencing business, may not settle any where without having, besides their certificate, a regular government passport.

VI. Even the Police master, himself, may not suffer a Jew, under the above circumstances, to remain in the town more than six weeks; but his further stay must depend on the corporation, who are not to allow it without weighty reasons for so doing. A license for a longer period than six months, cannot be given without still higher authority.

VII. Jews having no government passport, or who having such a passport, have, nevertheless, no license to enter any town in the interior, shall be sent back by the police to the places of their abode, after the expiration of the time specified in the 28th section.

VIII. If, after an order to that effect, they either refuse to go, or return again, they shall be regarded as vagrants; and by virtue of the Ukases of 15th Nov. 1797, 25th Feb. 1823, and 8th June 1826, they, together with those who allow them to remain, or who harbour them in their houses, shall be amenable to the law as vagrants, or abettors of vagrants.

IX. Jews condemned to banishment must not be detained for debtor or creditor accounts, but satisfaction must be sought in the usual way agreeably to the commercial relations subsisting between the different countries to whom the parties belong.

X. The execution of an order of banishment is only to be delayed by the police officer.

1. When the Jew is in one of the town hospitals; or,

2. When he shews a proper certificate from a medical man, stating that he could not be sent away without injury to his health.

XI. Rabbins, or other religious functionaries, are to be sent away by the police officer, immediately on the discovery that they are such.

XII. Jews are not allowed to change their passports. And the expiration of their allotted time for remaining any where, shall furnish an imperative ground for dismissing them.

XIII. Foreign Jews who enjoy the privilege of other foreigners, in those governments only that are appointed for the residence of Jews, are required to be subject in every other respect to the laws and re-

* The friend who brought over this edict from Russia, was himself witness to respectable Jews and Jewesses domiciliated in the Russian towns for sixteen, and even twenty years, craving a respite for a few days, and for leave to depart by sea, compelled to break up their establishments (at what loss may easily be supposed), and driven to the frontiers by the route prescribed.

† Lithuania, &c. &c.

gulations imposed on subject Jews; that is to say, if they have proper passports they may be suffered to enter any of the provinces of Russia for the like space of time and for similar purposes, but in all other cases they must be sent over the frontiers.

Attested by the Grand Master of Police of St. Petersburgh.

Mr. Herrman, a foreigner, and Mr. Cohen opposed the meeting on the ground that the restrictions complained of were not hardships; and that the Russian government had a right to make such political regulations as it thought proper.

In reply to the former, a gentleman said the Ukase was the harshest and most unjust that could have been issued against the unfortunate Jews. Was it no grievance that those who had resided thirty or forty years in the provinces, should be driven from their houses at four-and-twenty hours' notice? If sympathy could relieve the sufferers, they would have the sympathy of every one; but sympathy alone was of no avail. If the Chairman could propose any thing that would tend to ameliorate the condition of the unfortunate people, he was sure the meeting would give it their most cordial support.

The *Chairman* then rose to state his views regarding the object of the present Meeting, which, he observed, had been called to take into consideration the persecution endured by the Jews in Russia, in consequence of the Ukase. It was not for him to anticipate what might be proposed at this meeting. One person might propose an expression of sympathy—another, to send ten thousand pounds to his suffering Jewish brethren—and another, something else. The Russian Government had been aggrandizing its territories to an immense extent. The Jews, who from long residence had been looked upon as citizens of Russia, had extended their numbers and settled there; and yet they were now to be told that they must go away—some of them having only twenty-four hours allowed them for their departure. The calling of the present meeting originated not with him (the Chairman); it had been proposed to a body of 100 or 150 individuals, who had agreed to meet to take into consideration this extraordinary Ukase. Some gentlemen had said, that the issuing of this document was a mere matter of policy on the part of the Emperor of Russia, who might do what he liked in his own country, and no one here had a right to interfere. True it was, that the Government of Russia had a right to do what it liked, and it might even order the heads of the unfortunate Jews to be cut off, without the Jews here being able to prevent it; but it was incumbent on us, as brethren and friends of humanity, to express our feelings and sympathy, and see if we could not do something to relieve them. Some gentlemen, who had spoken to-night, had said that it was no hardship to be subject to the provisions of the Ukase—that the Jews might either remain in the provinces, under the regulations made by the Government, or take their departure. But was it no hardship to those that remained to be without religious instruction? What would the population be at the end of ten or fifteen years but a set of infidels, and a curse to the land they dwelt in? It had been said, that this meeting was called for nothing but an ostentatious display. But what was to be said of the extraordinary sense, the extraordinary eloquence, and the extraordinary erudition of him who called it an ostentatious display, to express feelings that must and would lead to something higher. The proceedings here would be calculated to rouse the spirit of the Jews in Russia. Apathy, which was a curse greater than even persecution itself, was destroying the very marrow-bone of our spirit, as well as our moral character. But were the persecutions of the Ukase the only persecutions which the Jews were suffering? No! Unfortunately, within the last three years, there had been no less than seven or eight persecutions in different parts of Europe. Some time ago the Duke of Darmstadt had passed an edict excluding Jews from the fairs, and the King of Bavaria had ordered no less than seven or eight Synagogues to be shut up.

The latter part of this statement was denied by Mr. Herrman.

Several gentlemen present said they could affirm it as a fact.

The *Chairman* continued.—At Darmstadt, a law was contemplated to alter the observance of the Sabbath to Sunday. At Frankfort, the number of marriages in a year were restricted to twelve natives, and three foreigners yearly, although the whole number of Jews was upwards of 1,000 families. There were other persecutions at Lubeck, Bremen, and other places. These were only specimens of the persecutions to which the Jews were constantly exposed, and yet such was the want of national spirit among them, that no inquiry was made into the cause, or efforts made to remove them, by that part of the nation which was not immediately affected by them. The condition of these persecuted men was such that it could only be compared to that of Job, who complained that his friends stood aloof from him. Those who had money, for the greater part appeared to be destitute of proper feeling, and were so engaged in the improvement of their fortunes or in fashionable amusements, or else were so much in dread of exciting any hostile feelings in persons

possessed of power, that he feared any appeal to them would be vain. It was to the poor of Israel, therefore, that he would address himself. Since the Almighty, who was the King and the God of Israel, never refused to listen to the prayer of the destitute, he would call upon them to address their prayers to him, and to this end he would implore them to consider what had been their condition for the last 1800 years; how clearly that condition had been marked out by their lawgiver and prophet, as that which would result from their departure from the laws of their God. He would have them meet again and again, and think of their woes; sympathise with each other in their afflicted and desolate condition, and turn their hearts to that Being who had expressly declared that whenever they did so he would return to them, provide a remedy for their calamities, and restore them again to the possessions and enjoyments belonging to them as members of his family. Mr. Levy then expressed his feelings in terms of the highest reproach at the conduct of those who he thought had evinced apathy and indifference to the unhappy condition of the Jews. Shall we, he continued, find fault with those who inflict the persecutions, when the Jews themselves say "let them do it," and even abet them in what they do. O, if these persecutions could raise the house of Israel, then I would say with David, "It is good that I am afflicted, for then my heart will come back again." He feared very much, however, that the Jews were not yet sufficiently impressed with a sense of their real condition, and that of their afflicted brethren in other parts of the world, to enter fully into this question. He would at present therefore merely propose some resolutions, and request the meeting to appoint a committee to take these matters into consideration. After they had been read, he hoped they would be found so accordant with the feelings of every true Jew, that no one would refuse to support them.

The following resolutions were then read:

1. That this meeting, having been made acquainted with the contents of an ukase recently issued by the Emperor of Russia, relative to the Jews, as part of the Hebrew body, we cannot fail to sympathise with our afflicted brethren, and more especially to lament the deplorable effects of this persecution, as it affects destitute widows and helpless orphans in an extensive empire and rigorous climate.

2. That the proscription of their teachers of religion is calculated to demoralize them, and ultimately to make them infidels.

3. That whilst, on the part of ourselves and our brethren, we feel the injustice of those persecutions which have, from time to time, been heaped on our devoted race, by persons frail and imperfect like ourselves, we at the same time desire to feel deeply affected by the consideration that the Almighty is just, and that these sufferings are the necessary results of our iniquities and those of our forefathers, denounced by our lawgiver and prophets.

Mr. Israel said, that in seconding the resolutions of his respected friend, he could not consent to do so silently. He felt himself indebted to Mr. Levy for the interest he had taken in this business. He thought the occasion a very proper one on which to convene a meeting of the Jews, and was surprised that any Jew should think that such an ukase was not sufficiently oppressive to excite sympathy for those upon whom it operated. He was glad to find that the first gentleman who had spoken to this effect was not an English Jew; indeed, he was greatly disappointed to find that he was called a Jew, for he could not conceive that any person of his nation could be found so destitute of all right feeling as to reflect upon such a document without having his national feelings roused. What (said Mr. Israel) would he call oppression? To what extent would he have oppression go? What demoralizations, what irreligion would he be satisfied with? The ukase not only took away from the Jew his means of religious instruction, but his means of supporting life. These persons were brought up to trade; they had been established in particular spots, many of them born there; all their connexions were there; it was the grave of their fathers; and what more oppressive could be considered than that of saying to a man under such circumstances, "You shall no longer continue here; within twenty-four hours you shall remove with all your family to a strange place, without trade, or any prospect of obtaining a livelihood." No Jew who possessed a spark of national feeling, or whose mind was at all impressed with the religion of his God, could read such a paper, or think of such a state of things as that which it described, without feeling the deepest affliction: by coming forward in a proper manner, the English Jews would not only show to the people of England, but to the inhabitants of Europe, that when they touched one of their nation his brethren felt that he was flesh of their flesh and bone of their bone.

The resolutions were severally put, and unanimously carried, with the exception of two hands held up against them.

Some discussion then arose respecting the committee to be named, and it was finally agreed that the chairman should draw up an address to the Jews of England, and that a meeting should be held on the 19th inst., at the same place, at six o'clock in the even-

ing, when the address should be presented and a committee nominated. Several other gentlemen addressed the meeting, and a gentleman stated that a meeting of Christians would be convened in a few days, to take the subject into consideration.

The *Chairman* returned thanks; observing that his wish was to rouse once more the spirit of nationality in his brethren. If this could once be done, their oppressions would cease.

This second meeting of the Jews was held as proposed, on Wednesday, the 19th.

E. Levy, Esq. having been again unanimously voted into the chair, after some ineffectual opposition from the two gentlemen who figured in the minority at the former meeting, requested Mr. Israel to read the Russian ukase, and the resolutions of the last meeting.

This having been done, the *Chairman* stated that, pursuant to their directions, he had prepared an address to the synagogues of Great Britain, which he now proposed for their adoption.

Mr. Israel read the address, and moved that it should be received and adopted.

The following address was read in paragraphs, every one of which was unanimously agreed to.

"To the Children of captive Israel, inhabiting the Dominions of his Britannic Majesty, whom God preserve. Amen.

"Peace and safety be unto you, from our God, the God of Abraham, of Isaac, and of Jacob. Amen.

"Having seen a certain Ukase issued by the Emperor of Russia, respecting that portion of captive Israel inhabiting a certain part of his Imperial Majesty's dominions, which appears to have been enforced on or about August last, we cannot but feel deeply afflicted at the direful calamities which such an ukase must occasion to our unfortunate brethren; more particularly so upon those helpless widows and still more helpless orphans, who have resided in that extensive empire and rigorous climate.

"Keenly do we feel that part of the said decree which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

"Most deeply do we lament this regulation, as depriving such families of all religious instruction and consolation under their sufferings, which will unavoidably produce woful consequences upon their moral and spiritual character; thus spreading the contagion of infidelity among a people hitherto characterised by devoted adherence to the religion of their forefathers.

"But, alarming as we consider this decree in its effects upon those upon whom it immediately or immediately operates, we cannot but consider that it will be still more disastrous in its influence on generations yet unborn.

"If the dispersion of our nation and the calamities we have endured are the result of our departure from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction?

"If we and our forefathers, blessed with the means of acquiring knowledge, have been too much estranged from our God, what will be the condition of those who are to come after us, if such persecutions should become general? and if one potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belong to civilised man?

"What but humble and contrite supplication to that great Being who hath succoured our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

"Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions which have operated within these three years past, to the injury of our afflicted brethren in different parts of civilized Europe; such as those in Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and, lastly, the cruel and demoralising laws which are even now operating in Frankfort.

"All these persecutions manifest a prevailing spirit, which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own that these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgiver and prophets.

"This meeting do therefore think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascer-

tain their extent, and to point out the most likely means of alleviating the sorrows of our brethren; averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."

Mr. Israel, Mr. Tobias, Mr. Lyons, Mr. Samuel, and several other gentlemen, addressed the meeting, and urged the Jews to arouse their dormant energies, and to present themselves to the different governments of the world as men meriting and claiming equal rights with their fellow-subjects. Several instances of the persecutions to which the Jews were even now exposed were mentioned by different speakers, and the following resolution was proposed by Mr. Israel, seconded by Mr. Lyons, and carried unanimously:

"Resolved, That our nation having, for more than two thousand years, been subject to dreadful persecutions from all the powers and states of the earth, it is right and proper that, at every favourable opportunity, we protest against such persecutions, and earnestly call on governments to render us equal justice."

Mr. Levy was then requested to forward the address to the different congregations of England, which he engaged to do, and expressed his conviction that the Christian states of Europe only required the Jews to regenerate themselves, to arouse their latent energies, and to show symptoms of life and nationality. He hailed the present movements as an earnest of much better things, and expressed his conviction that when the Jews were once more brought to a right spirit, and nationally associated, they would be made by their Almighty King a blessing to mankind.

Mr. Charles Samuel, in a very interesting speech, expressed the obligations he felt, in common with his brethren, to the chairman, to whose disinterested and patriotic exertions the present movements among the Jews were owing, and proposed the thanks of the meeting to him.

This was seconded by *Mr. L. Solomon,* and being carried by acclamation, the meeting was adjourned.

The political condition of the Jews, to which our attention is directed by the above article, is a subject of painful interest, whether we revert to the elevation whence they are fallen, or contemplate the state of degradation and oppression in which they are sunk amongst the nations of the earth. Measures of even a more harsh character than those of the Russian Emperor are said to have been adopted towards them in other quarters. The most absurd of these is a regulation of the Governor of Frankfort, by which not more than fifty out of a thousand are allowed to marry in a year. In England, the home and the nursing-mother of all that is noble, good, and free, they are subject to but few disabilities; yet we could wish to see them removed, nor are we aware of any danger, real or problematical, that should bar the way to their removal. None, at least, of the arguments which are urged against the Catholics can be urged against the Israelites. They acknowledge no foreign influence; they offer no divided allegiance. Turning, however, from their *political* to their *moral* condition, we are happy to find that there are individuals amongst them who have discovered the link in the divine dispensations which connect the two; who trace their *sufferings* to their *sins;* who are coming forward, and in public assembly acknowledge that, in relation to the FIRST CAUSE, their persecutions are just. Thus did David their father. When Shimei cursed the monarch of Israel, and cast stones at him and his servants, the latter were incensed against him, and proposed to go immediately and take off his head; but the king heard in his reproach a voice which they heard not; "So let him curse," said the monarch, "because the Lord hath said unto him, Curse David." Could we see a sense of their guilt (which was expressed at the late meeting) deeply felt and widely spreading among the descendants of the house of Israel, then should we hail it as a favourable omen that the promises long on record, and which await but this moral transformation, were nigh to their fulfilment.

"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul: That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayst live. *And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*"

MONTHLY REGISTER.

FOREIGN.

Greece.—Nothing decisive has yet arisen out of the battle of Navarino, mentioned in our last. Political opinion continues to vacillate between peace and war, influenced by the adverse rumours which reach us from various quarters. A collateral incident has, however, sprung out of it, as singular perhaps as any which the history of diplomacy can supply.

In the *Gazette de France* is an official document, addressed by the Austrian Minister, Prince Metternich, to the Internuncio, from the Court of Constantinople, chiding him in the severest terms with ignorance or wilful violation of his instructions; letting him know that the EMPEROR and KING "blamed him and disavowed him;" imputing to him motives that could not be comprehended, for refusing to co-operate with the other great powers, "in making the Porte desist from its obstinacy, and obliging it to accept the salutary measures lately proposed to it by Russia, France, and England." For this his ignorance and disobedience of orders—orders of which he had been in possession since the month of December last year—he is commanded to go himself and apologise to the gentlemen of the other nations, and to promise them his co-operation in future; "the wishes of his Imperial Majesty being entirely conformable to those of his august allies, for the preservation of general peace, and the re-establishment of order and security in the East."

There are some remarkable circumstances relative to the date of this despatch, but the principal and most puzzling part of the strange story is, that, bearing the same date as that which is affixed to this disgrace of Baron d'Ottenfels in the German papers (viz. the 30th November), there appears in the *Vienna Gazette* an Imperial instrument, an order proceeding from the EMPEROR himself, *advancing* this same degraded envoy, Baron d'Ottenfels, to the office and state of Privy Counsellor, "in consequence of his able and zealous diplomatic services, in keeping the peace of the Levant." This is the enigma, the solution of which we must refer to time, the safest and most successful expositor of political mysteries.

South America.—Brazilian papers to the 24th of October have arrived, but contain no intelligence respecting the war with Buenos Ayres, and indeed no political news. In the sitting of the Chamber of Deputies, on the 10th of October, Senor Freigo, a member of the Ecclesiastical Committee, offered a separate vote on a motion of Senor Ferreira Franca, and requested that he might be excused from reading it, and that it might be printed. This request not being granted, he proceeded to read a very long paper, the object of which was to call on the Government to apply to the Pope to relieve the clergy from the penalties which at present attach to their marrying, and at the same time to state to his Holiness, that, even if his consent should be withheld, the Assembly could not avoid revoking the law of celibacy.

We should not wonder if his Holiness were sometimes a little perplexed by these things, if it were possible for *perplexity* and *infallibility* ever to be associated in the same mind.

DOMESTIC.

One of the most interesting features in our domestic affairs, of an ecclesiastical character, is the stir among the metropolitan Jews, occasioned by the persecutions of their brethren in Russia, the particulars of which will be found among the articles of intelligence.

Lord Goderich is understood to have tendered his resignation to his Majesty. The motives which induced this step, with its collateral bearings and ultimate results, remain to be developed. Parliament re-assembles on the 22d inst.

IRISH CHRONICLE,

JANUARY, 1828.

THE Baptist Irish Society has received from the Committee of the British and Foreign Bible Society a grant of Bibles and Testaments, both in the Irish and English languages, amounting to the sum of 285*l.* 1*s.* 3*d.* The Committee take this opportunity of publicly returning thanks for this and many former instances of prompt and liberal assistance which they have experienced from the Society.

The Edinburgh Bible Society has also granted its kind assistance, in sending Testaments to the amount of 100*l.*, for which the Committee feel truly grateful. The following letter, addressed to the Rev. John West, Dublin, contains information on this subject:

Edinburgh, 19th November, 1827.

REVEREND SIR,

By the *Erin* steam-vessel you will receive four bales, containing three thousand brevier New Testaments, 12mo. quires, being the amount of two votes of our committee, in favour of the Baptist School Society for Ireland, to enable that institution to supply schools with New Testaments for the use of the children while attending school, with liberty to take them home to learn from, and to read for the instruction of their parents and others who may be willing to listen.

I am, Reverend Sir,
Your most obedient servant,
W. ARNOTT.

Letter from the Rev. Mr. Thomas.

Limerick, Nov. 16th, 1827.

To the Secretaries of the Baptist Irish Society.

MY DEAR FRIENDS,

Since my last letter I have been at Bruff and Cammass, in the county of Limerick, dark, dangerous, and dreadful places. The former is a small town twelve miles south of Limerick, on the Cork road, involved in ignorance and wretchedness, though in the centre of the county of Limerick, and, I believe, the richest land in Ireland. There are but three or four Protestants in this place, browbeaten and carnalized by the influence of priestcraft, where no person was ever encouraged, nor dared to stand to proclaim the Gospel. On the north entrance there is a filthy village of the most wretched huts, called Palatine Lane, where there was, in the time of Queen Anne, a colony of German Protestants. Their descendants have all become Papists except one individual, and are immersed in indescribable ignorance, poverty, and dirt. At the entrance of their miserable hovels there are pools of stagnated water, into which they gather their pigs' dung from year to year, and which frequently breeds fever in their wretched dwellings: it is sufficient to communicate contagion through the country, were it not that it is greatly counteracted by the purity of our atmosphere.

You are not at a loss to ascertain the cause of all this ignorance and misery. I am sure had our society been established years before it was, these grievous miseries would have been prevented.

Cammass is the estate and residence of our worthy friends Mr. and Mrs. B., the only Protestants, except Mr. B.'s sister, in the parish. It is two miles west from Bruff. Nothing can exceed their exertions in the cause of truth, since Mrs. B.'s conversion from infidelity to the saving knowledge and service of the Saviour. They collect the poor people morning and evening, to instruct and to read the Scriptures for them. In fact, they never cease to proclaim the truth, though they have received notices to prepare for death, and their relatives repeatedly intreated them to give up, fearing the threats should have been executed; but they are determined to persevere, though they should fall victims to Popish persecution. She is quite willing, and said she would wish to die like a soldier in the cause of the great Captain of her salvation. O, what a mighty change! What is it that divine grace cannot accomplish? She who was once a ridiculing scoffing infidel, employing her highly cultivated mind and great abilities in the service of Satan, making proselytes for hell, is now the subject of the Redeemer's spiritual kingdom, and the devoted servant of the Lord.

I was for four days, about a fortnight ago, at Cammass. From the time I arose in the morning until a late hour at night, I scarcely ceased to speak the truth, which was shown from the Scriptures, and contrasted with the doctrines of Popery.

Some opposed and were silenced; some acknowledged the truth; all, except *one*, most willingly wished to hear. But the fear of scandal, abuse, excommunication, destruction, and terror of the priests, greatly prevailed, while they seemed convinced of the truth and importance of the matter. This is a new thing with them, and I hope they will get strength. When I retired to bed each night it was with little expectation of seeing another day. We were not protected by any civil or military power; our confidence was in the Shepherd of Israel, who never slumbers nor sleeps.

Some persons came from Bruff to hear; they received a great reprimand. One Roman Catholic said he would not give up his Bible, and desired the priest to come and show him if there was any thing bad in it; until then he was determined to keep it. There was a meeting of priests to suppress the business, if possible; but it must prevail. He who has all power in heaven and on earth said it should, and that is enough to ensure success.

I have just returned from Nenagh, Clough-jordan, Palas, and other places in the county of Tipperary, but neither paper nor time will allow me to enter into particulars. I am industriously circulating the excellent and suitable tracts sent me by the Society. You will see by Bushe's Journal, which I send with the other itinerant Irish reader's journals, what a demand there is for them, particularly for the *Scriptural Reasons for separating from the Church of Rome*. Another box of suitable and beautiful Bibles and Testaments, also sent me by the Committee, has come safe to hand, which I am very glad of, and they will make others glad also. I was teazed for them: I shall soon want more, as they will last but a short time.

WILLIAM THOMAS.

To the Secretaries.

Sligo, November 19*th*, 1827.

MY DEAR BRETHREN,

I herewith forward to you the journals of the readers in my district, which correspond very much in their statements with those of the last two or three months, as to the opposition that is given to our operations in general, and yet confirming the fact that the people are determined to hear and read the Scriptures for themselves.

As the children have been so fully employed for the last three or four weeks, in the fields, I have nothing particular to say respecting the schools.

With respect to myself, I have been principally engaged, since my last, in preaching in the Independent place of worship in this town, and to the sailors on board the vessels at the quay, where there has been a very good attendance.

I was yesterday fully occupied, having, early in the morning, baptized two persons in the neighbourhood of Boyle, preached at ten o'clock, after which I received the newly baptized persons into the church, administered the ordinance of the Lord's Supper, and then travelled fourteen miles to preach at Ballinacarrow, where I had an unusually large and very attentive congregation.

J. WILSON.

To the Secretaries.

Ballina, November 15, 1827.

MY DEAR BRETHREN,

Though nothing extraordinary has occurred since my last, yet I have the pleasure to inform you that the plans of the Society are still in successful operation. The schools are well attended, the readers are actively employed, and I am fully occupied in preaching, as opportunity offers, with pleasure to myself, and (permit me to add) with acceptance to my hearers. Our meeting-house here is now literally crowded, so much so, indeed, as to occasion considerable difficulty and exhaustion to myself in conducting the services. But all these inconveniences are nothing, compared with the bare possibility of being instrumental in the conversion of one soul to Christ. One other individual, Tully Haran, has been added to our little church since its formation, and I expect, on next Lord's day week to baptize his brother Pat in the river Moy, which runs through this town. I have not been anxious either to keep the matter secret or to make it public, and yet the report of it has obtained circulation far beyond my expectations or my wishes, so that I suppose a great multitude will be assembled; and if they behave with decorum (of which I have no doubt, unless they are excited to do otherwise) I shall endeavour to preach unto them Jesus.

I forward you the journals of the readers, which, I think, are, upon the whole, satisfactory.

I also forward you a letter addressed to me by Richard Murray, teacher of the school lately established in Carrapadan. He put it into my hand last Lord's day evening, after preaching, and it afforded me some encouragement, as I trust it will you and the Committee. I believe he is thoroughly convinced of the errors of Popery, and I have frequently observed him, when he has at-

tended preaching, affected even to tears. Who can tell what the Lord has to do with him? and if he shall prove a really converted character, we shall all be amply rewarded for our labour.

J. P. Briscoe.

To the Secretaries.

From Rev. J. M'Carthy.

Eden Cottage, Kilbeggan, Nov. 9, 1827.

Dear Brethren,

I have much cause to be thankful for the goodness of God, as experienced since the 3d of September last, when I despatched my last journal, as there is an increasing desire excited in the minds of the people throughout my circuit to hear the word of life. I have travelled 390 miles since that time, and continued, as usual, distributing the bread of life to my countrymen every day. My pious and indefatigable young brother, Hutchinson, has been exceedingly active in helping to facilitate the great object of extending the Saviour's kingdom, by proclaiming with me the same glorious gospel. This has not relaxed my feeble efforts, nor kept me from preaching one sermon less, nor, at the usual times, from visiting any one of my places; yet in my absence he has been made useful, in giving the people more constant preaching, and by that means keeping them together. I inclose his modest journal, which will give you but a very faint idea of what he has been doing since I addressed you last. A weekly prayer meeting has been set on foot lately at Athlone, and is in general very well attended, and brother Merry expounds a portion of the word of God to them twice in each week; and, from what I have been told by persons who have heard him, he is not only generally approved of, but has been also made useful. I am endeavouring to collect all the intellect and talent I can find amongst my brethren, and set it in motion. Within the bounds of my circuit, which extends from Keanagh in the county Longford to Donnacleggan in the Queen's county, &c. you may be assured of it, preaching, travelling, and inspecting the schools, forms but a moderate part of what constitutes my labours at the present eventful period; keeping out of sight, also, my morning and evening duty of praying with the families where I visit, and expounding to them the Scriptures. Controverting the numerous heterodox principles, which like so many locusts, surround me day by day, absorbs almost every moment.

The opinions of the Roman Catholics are attacked from every quarter, and, if manfully followed up, their system will soon be shaken from centre to circumference. I think the *reformation* meetings lately instituted will be a great means of accomplishing it; and, besides this, ministers of all denominations are now preaching the gospel in the cabins of the poor. Ireland is beginning to see the dawn of a more glorious day than ever she before witnessed. Respectable persons, who would, some time ago, have deemed it a sin or shame to hear the gospel out of what are called consecrated walls, may be seen in some places, with their servants in livery, driving to hear it in a smoky hut, and inviting ministers to preach it at their own houses. Is not this the work of God? I know not of any place in my circuit which is not in general well attended. To excite and keep up the spirit of hearing amongst them, I mostly announce the subject to be delivered next, so it not only attracts their attention, but, in the interim, leads to research. The distribution of well-selected tracts has been made a blessing to some. Lately I travelled about twenty miles through a very destitute country—not of people, for it is numerously populated—but destitute nearly of all means of religious instruction. I folded up sheet-tracts in the form of letters, and all the way I dropped them where I believed they would be taken up. Last Lord's day but one I preached at Mullingar, for the Rev. Mr. Gibson, who is in affliction. A person who was then there, and lives within the precincts of a village where many of the tracts were picked up, and not knowing that I was the person who dropped them, related the circumstance, and said, "they were so esteemed by some who found them, that they would not lend them to their neighbours, lest they could not get them again; and that they were comparing the different kinds, and boasting each had got the best." A contrary effect was produced on others, through not giving themselves time to examine whether the subject was good or bad; they said "they had a mind to follow me, and pelt me with stones." As to the schools, I mean to give you a detailed account of them in my next letter; suffice it to say, as usual they are going on well. At Ballycumber the master has instituted a night school for several adult Catholics; some of them are learning their letters, others are reading the word of God. At Keanagh, after using every other means to induce a Catholic boy to commit the word of God to memory, without effect, I publicly dismissed him from the school. A few days after his father brought him back, humbly soliciting his readmission, which was done. In general I find this to be the most efficient means of maintaining the constitution of the schools.

J. M'Carthy.

From a Scripture Reader.

Moynos Scariff, Oct. 12, 1827.

REVEREND SIR,

I have been out every day during the month ending yesterday, and have visited various places in the counties of Clare and Galway, and in the city and suburbs of Limerick, and have had various interesting meetings, opening and expounding the blessed gospels of the grace of God on every opportunity, and directing poor deluded and perishing sinners to Him who is the way, and the truth, and the life, and upon whom whosoever believeth shall not perish, but have everlasting life. There is evidently an increasing desire for scriptural knowledge; numbers of the Romanists rising above the authority of their priests, and now actively inquiring the way to Zion: and, indeed, such is the desire to receive and read religious tracts, that I disseminated the whole of what tracts you gave me the two last times I visited Limerick. I have been frequently pursued and overtaken whilst going along the way, and crossed by other persons, who ran from their work in the fields, begging these silent little preachers of righteousness. If I had one thousand of my own favourite tract ("Scriptural Reasons for separating from the Church of Rome"), I could find persons who would be thankful for them all. I think you ought to send for a large supply, the people are so desirous for them.

On looking over my journal I scarcely know where to begin; but, however, I will begin near where I ended my last.

13th ult. A few persons came into my cottage: a religious discussion commenced, on the mass, extreme unction, church, &c. &c. which lasted for some hours; and, towards the close of the debate, I asked the principal of them, "if the church of Rome be built upon a rock against which the gates of hell cannot prevail, why are the priests so much against the indiscriminate reading of the Scriptures, or letting the poor children too come the schools where the Scriptures are read?" "A clear case," said a man named G——, "that their church is built on sand, and that their doctrines are not to be found in the Bible." "You are a rotten member, you are a bad Catholic," &c. &c., said the principal advocate; "and when they agreed not among themselves, they departed." I gave G—— a Testament two or three years ago; I trust he is benefitted by it. The priest threw out some darts from his altar against him for finding him in conversation with me, which did not dismay him.

Lord's day, 14th. Spoke on the word to several Romanists at a funeral, and read and reasoned out of the Scriptures in three houses in Scariff, Tomgrany, and Carhumon. Met with a very bigoted Romanist in the latter place, who entered into a warm argument on the mass, purgatory, praying to saints, &c. &c. Several present were much interested, and paid the greatest attention.

Monday, 14th. Took my way to Scariff, accompanied by Stephen Ryan. Called into the next house to the chapel, and after we gave the family and a few others a short lecture, I gave the man of the house an excellent religious tract, for which he seemed thankful: I frequently read and lectured in this house. From thence to Fletchers. James M'Namara followed us in. I asked him if he read the Testament that I was a means of getting for him? "I do not," said he. "Is it true that you bartered it for a stick or wattle with a man in M'Shannon?" said I. "It is," said he. "What induced you to do so, after being so extremely desirous for getting it as you were?" said I. "Why, man, they were then as honeycombs to us," said he, "but since the priest told us that they were full of poison, thorns, and briars, and commanded us not to read them, I would have nothing to do with them." Stephen asked him what harm they had done. He would not listen to any sort of reasoning, but ran away, declaring that his priest condemned it. Thus, you see that the priests are the chief stumbling-blocks in all parts.

THOMAS BUSHE.

CONTRIBUTIONS.

	£	*s.*	*d.*
Mr. Thomas Torr, Lynn.....	1	1	0
Per Mr. Elliott, Portsmouth ..	10	13	8
Per George Lister, Esq.....	10	0	0
On account of Collections in Scotland, per Mr. Davis....	210	0	0
A Friend, Edmonton	1	0	0
Mr. J. Kennerley, per Mr. Pritchard.....	10	0	0
Paisley, for Readers, by the Rev. Mr. Fisher.....	2	0	0
Collected at Sheffield.....	17	0	0
A Lady in the country, by Mr. Ash, Bristol.....	1	0	0
Mr. Thomas Rose, Haddenham	1	0	0
Mr. W. Phipps, Westbury Leigh	0	10	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street.*

MISSIONARY HERALD;

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY;

AND

RECORDING THE PRINCIPAL TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have just received the quarterly account from our missionaries at this important station, which we hasten to lay before our readers.

To the Committee of the Baptist Missionary Society.

Calcutta, April 21, 1827.

By the will of a gracious Providence we are again permitted to address you, respecting our united labours in the kingdom of our Lord Jesus Christ. Since our last communication, at the close of the past year, we have had occasion to sing both of mercy and judgment; as our course has been marked with prosperity and adversity—with hope and disappointment. At the beginning of the year our ranks were thinned, by the departure of our brethren, Yates and Statham, to their native land, a measure which seemed absolutely necessary, in consequence of the impaired state of their health, particularly in the case of brother Yates. The latter, who sailed early in January, in the *Mars*, is gone by way of America; and the former, at the close of the same month, in the *Robarts*, direct for England. In addition to these losses, we have to regret the departure of Mr. Boardman, American Missionary, to the Burman country. In consequence of its long disturbed state, he was detained in Calcutta eighteen months, during which time he endeared himself to all classes of Christians here by his pious, zealous, and affectionate conduct, and particularly to us, by the readiness with which he assisted us at the Circular-road chapel, in English preaching, which God has blessed to many in a striking manner.

Sickness also has been permitted to visit our little circle, and increase, for a time, the weight of our respective burthens of labour. Mr. Thomas has experienced a very severe attack of bilious fever, which laid him aside from his work for nearly a month; and we cannot but consider it a kind interposition of Providence, that brother Boardman was con-

tinued among us till brother Thomas was enabled to renew his labours, which, we are thankful to say, he has done with a greater portion of strength than might have been expected.

In directing your attention to our several spheres of labour, we regret exceedingly, that, with respect to *native* work, there is much that is calculated to discourage, and occasion the severest grief to our minds. Our great anxiety has been, to witness the conversion of multitudes to the Son of God, but, hitherto, the pleasure has been denied us. Thousands of persons have heard the Gospel every week in our chapels; but, for a long time (with the exception of a female, with whose piety we are well satisfied, and who was baptised in January last), no serious inquirers have appeared. Added to this, the conduct of several who have professed Christ has, particularly of late, given us much sorrow, and constrained us to separate them from the church, or suspend them, for a time, from partaking of the Lord's Supper. Four others also, out of a very small number of native members, have been removed, in the allotments of Providence, to a distance up the country, but, we hope, not out of the reach of Christian privileges. These things, therefore, have contributed greatly to lessen the numbers of the native church. The causes of these afflictive events lie partly in the want of European superintendance; for, before the arrival of our brethren Thomas and Pearce, several of the native Christians were necessarily left almost without control. Imperfect as their knowledge of Christianity must be—surrounded, as they are, with the most iniquitous examples—it could scarcely be expected that their conduct should remain unimpeachable. Nor do our discouragements end here: of late, the enemies of missions seem to have received a fresh impulse of enmity and zeal against the promulgation of the Gospel: every false report, every discrepancy of character, whether in European or native Christians, that can be found, and abundance of unkind and base insinuations are, by means of the public journals, laid before the public; so that we can scarcely take up a newspaper in which we do not find something designed to injure the missionary cause. Notwithstanding, however, we are thus constrained to sow in tears, it is not without hope that we or our successors shall reap in joy. We are indeed pressed on every side, yet not distressed; perplexed, but not in despair; persecuted, yet not forsaken; cast down, but not destroyed. Our hope and confidence rest on the power and promise of Christ; he must reign, till he hath put all his enemies under his feet. India, of all countries, is the strong hold of Satan; and yet, at the present period, we have abundant and satisfactory evidence that this mighty bulwark, which has been established for ages, is not impregnable. Many natives of India are living witnesses of this. Great success has not, indeed, been granted to us, yet we rejoice that *others* are not destitute of it: we are thankful to report, that, independent of the gracious outpouring of the spirit in Ceylon, even in Bengal the missionaries of the *church* and *London* societies have recently met with great success, the particulars of which you will, doubtless, soon learn from their respective publications. If others, therefore, prevail, why should not we? The time is not far distant, we trust, when India will, with one voice and soul, stretch forth her hands unto God.

In directing your attention to the *English* department of labour, we feel happy that we are able to present more encouraging details. To the church in the *Circular-road* several additions have been recently made, beyond what we stated in our last letter, and several others are shortly expected. The chapel at *Howrah*, since the departure of Mr. Statham, continues to be well attended, and there are some hopeful appearances in the congregation. We are thankful to state, that the ladies of the Circular-road chapel have lately formed among themselves an *Auxiliary Missionary* society, and, from the spirit and zeal with which they have entered upon this good work, we are led to believe that they will render essential service to the missionary cause. Our young friends of the *Juvenile Society* are proceeding in their exertions with unabated zeal. Of late, their place of meeting has been so well attended, as to render it necessary to seek a larger place, which, not being able to procure, with the advice of their friends, they have commenced a subscription, in order to build a puckha or brick chapel, and have met with considerable encouragement. It was peculiarly gratifying to witness their last annual meeting, held in the beginning of February: the room was completely filled; and several of our young friends on that occasion delivered addresses, the seriousness, good sense, and scriptural sentiment of which, forcibly evinced the beneficial effects of the society. The *Benevolent Institution* continues to prosper, under the care of brother and sister Penney, scarcely a month passing away without some pleasing evidence being given of the power of religion among the elder boys of the school. Among other incidents that we might mention, the conduct of some *Hindoo* youths gives us unfeigned pleasure. Two or three of these lads, who have acquired a tolerable knowledge of English, are in the habit of meeting every Lord's day, with brother Penney, for the purpose of reading the scriptures, and three of them frequently attend to hear the word, at the Circular-road chapel.

The press, under the superintendance of

brother W. H. Pearce, continues to be increasingly active, either in sending forth works, which contribute to augment the funds of the mission, or in preparing books for its immediate use. Among the new publications which have been printed since the commencement of the year, we notice with great satisfaction a work on the comparative excellency of the Christian and Hindoo systems, as it regards their nature, tendency, and evidence, by Mr. Mundy, of Chinsurah. It was at first intended to print it only in the native language; but it has since been thought that a work of this kind, for the European youth and others in this country, is greatly needed; an edition, therefore, has been printed in English. With a design to render the press a useful auxiliary in missionary work, 500 copies of a *sheet tract*, designed particularly for distribution after addresses to the natives, have also been printed every month since the beginning of the year, and will be regularly continued. This mode of circulating information is calculated to excite attention, from its novelty; and, from its comparative cheapness, can be more extensively distributed, while the sheet contains a sufficient quantity of matter fully to occupy the attention of a Hindoo at one time.

During the annual association of missionaries in Calcutta and vicinity, in February last, we were indulged with the gratifying sight of the designation of a missionary. The church in the Circular-road having called Mr. Kirkpatrick to the work of the ministry, it was thought desirable, on many accounts, that he should be publicly set apart to the work in which he had been encouraged, by the committee. In this service two of our Serampore brethren kindly engaged (Dr. Carey and Mr. Swan), the latter of whom delivered the introductory address, and the former gave the charge; the designation prayer, with the imposition of hands, was offered by Mr. Boardman, American missionary. The great interest excited on this occasion was evinced by the numbers assembled to witness it, composed of missionaries and all denominations of Christians in Calcutta. Some who were present remarked that they felt as though they had been suddenly transported to their native land, so much did the scene resemble those delightful services in Britain which you are permitted so often to enjoy. Mr. Kirkpatrick, from the commencement of the year, has been wholly employed at Howrah, and has occasionally assisted brother George Pearce in English preaching, with acceptance to his congregation.

Mr. Fenwick, who formerly resided at Howrah, has recently removed to Silhet, by an appointment of Government. Since his residence there, he has been requested, by a person in authority, to undertake a mission to the Garrow mountains, inhabited by a race of people the most abject that can be conceived. This gentleman assures us that the Government will wholly support him, and allow him to prosecute his own measures for the improvement of their civil and spiritual condition. Mr. F. has written to us, requesting counsel; and we, upon the assurance that he will derive his support wholly from Government, have rather encouraged him to comply, especially as his present situation is by no means a propitious one for preaching the Gospel. Brother Carapiet C. Aratoon has his time fully occupied in supplying the native chapels in the city, and in visiting the native Christians. Brother C. has had with him lately a promising inquirer from the upper provinces, who is of a respectable family, and appears desirous of instruction. Some time, however, must elapse, before we can be satisfied respecting his sincerity.

Brother George Pearce is now residing at Chitpore, where he is engaged in prosecuting the acquisition of the Bengalee language, and occasionally in accompanying the native brother stationed there in his excursions among the surrounding villages, to preach the Gospel of Christ. He preaches twice ot Howrah on the Sabbath, when brother Carapiet and W. H. Pearce alternately visit Chitpore, as before, to carry on worship for the benefit of the native Christians residing there.

We have now taken a review of the several parts of our united labour. Much there was, we said at the commencement, that is calculated to discourage, and much there is to balance this feeling. Our discouragements, you perceive, arise not a little from the want of labourers; work is multiplying upon us, while we are not sufficiently strong to do what already engages our hands. We have had additions, it is true; but our reductions more than balance them: and our strength is now less than it was twelve months ago. Since, four missionaries have departed, including the American brethren, who greatly helped us, while two only have arrived.

You will therefore feel, dear brethren, the necessity of sending us help as soon as possible. We hope that the discouraging circumstances which fidelity induces us to disclose, will not cause your hands to hang down, although we have to contend with them every day, and many others, which are only known to ourselves; yet we by no means despair of the final success of these exertions, and would on no account leave the field of labour, so long as we have health and strength to work therein.

We remain, dear Brethren,

Yours, affectionately,

JAMES PENNEY. J. THOMAS.

W. H. PEARCE, GEO. PEARCE.

JAMAICA.

In our last Number, we intimated the probability that the Consolidated Slave Act, passed in December 1826, would not receive the sanction of government at home. We have now the pleasure to state that these anticipations were well founded; and that, soon after our December Herald left the press, the Secretary received an official communication from the Colonial office, apprizing him that his Majesty in Council had been pleased to disallow of the act in question. Our readers will see, in this gratifying termination of our anxieties on this subject, new reason to acknowledge the watchful superintending care of the Supreme Ruler of the world; nor will they fail to appreciate the wisdom and liberality of the British government, to whom, on behalf of the Society, it has been necessary on several occasions to appeal; and, hitherto, never in vain.

We redeem the pledge, given last month, to insert extracts from various letters lately received from this island.

From Montego Bay, Mr. Burchell writes thus, under date of June 4th:

"Last week I took down every partition in our chapel, and enlarged it as much as it is capable of, — so that it now measures 65 feet by 37. But this place, which is filled with benches as thickly as they can be placed, was crowded yesterday morning at our six o'clock prayer meeting, — so that it is easy for you to conceive how we were circumstanced at our 10 o'clock service: not a spot of ground unoccupied, and it was distressing to see so many go away for want of room. The spirit for hearing manifested by the poor people really astonishes me, and were it not for the excessive fatigue I experience, my Sabbaths would be a perfect treat. I often wish I could but transport the sight of our crowded prayer meetings and public services to our Christian friends in England; I am sure they would all unite in pleasing astonishment to exclaim, 'What has God wrought!' Three years ago I formed a small church, consisting of twelve persons, who were all I could find giving evidence of their attachment to Christ. Yesterday I administered the Lord's Supper to about 400 communicants, most of whom have, since that period, been collected from the world, and who evinced the interest they felt by their tears and seriousness, whilst commemorating the dying love of their Redeemer. Indeed the conduct of the members is truly pleasing and satisfactory, and such as awakens in my heart the liveliest gratitude to God. A circumstance recently occurred, which, though painful in itself, elicited much that was gratifying. One of our members, in an unwatchful hour was overcome by temptation, and fell into sin: on its becoming known, the effect produced on the rest of the members was striking to a degree; for several days I scarcely saw a smile upon the countenance of one, but a pensive gloom told the sad news to all 'that a brother was fallen.' Several came to me in tears, and asked me if I knew what had happened; and after a few days enquired how they must act towards him. I recommended to them the advice of the Apostle: 'Brethren, if a man be overtaken in a fault, restore such an one in the spirit of meekness.' Upon this they acted, and the fallen a few days since told me that the tears and affectionate warnings of his brethren made him feel 'ten times more' than as though they had all forsaken and shunned him: this, he said, he had deserved, but he could not bear their kindness — and certainly the poor man shews in his countenance that Christian love can break the heart, when severity would not affect it. I am more than ever impressed, the more closely we follow the maxims and precepts of Scripture, the greater will be our peace and success: infinite wisdom must assuredly be most capable of dictating the best instructions.

"How to act respecting the enlargement of our chapel I am utterly at a loss to decide. The purchase, new shingling of the roof, and necessary repairs of the premises, will require nearly the whole sum raised in England; and to enlarge, would require a sum full as much, especially since all communication is prohibited between the Colonies and the United States, from which we were formerly supplied with lumber, &c.; — so that I now am purchasing pitch pine boards at 30*l.* per 1000 feet, which I could procure before for 18*l.* To venture, therefore, upon an enlargement at such an expence, with my present very limited means, and the illegality of receiving any subscriptions from the people, rather staggers me, — and yet enlarge I must, for it is suffocating to preach under present circumstances, whilst hundreds are unable to gain admittance at all.

"At Falmouth our prospects are highly encouraging and flattering; our chapel mea-

suring about 40 feet by 37, is crowded on the Lord's day morning and afternoon. We have formed a church, consisting of about fifty members, chiefly dismissed from Crooked Spring, and we might increase the number at once to 200, or more, but we are disposed rather to see their conduct first. Above 500 are received on our list as enquirers, and many others exhibit a pleasing concern to be instructed in the things pertaining to God. Every sermon seems to be attended with the divine blessing, and it is affecting to witness the feelings of the poor negroes, whilst listening to the tidings of mercy: I trust a glorious harvest of immortal souls awaits us in that town and parish. The people have long been beseeching us to come and help them, and now a door being open before us, may the Lord accompany and bless our efforts for his glory."

Mr. Mann, the coadjutor of Mr. Burchell, communicates the following information respecting Falmouth, &c. His Letter is dated July 20th:

"Since I last wrote you I have been visited by a slight attack of fever, but am happy to inform you that the Lord was mercifully pleased to bless the means which were used for recovery, so that the fever was overcome in a few hours. I have much cause for gratitude to the Father of Mercies, for continued health and strength since I came hither: my health has been equally as good as ever it was when in England. This, however affords but little security for the continuance of these blessings, particularly in a tropical climate, where the stoutest are frequently the first persons who fall. May I be enabled to be found watching unto prayer!

"Shortly after I last wrote you, we commenced our operations at Falmouth, under encouraging prospects of success. The supply of that station has, to a considerable extent, devolved upon me, in which I have felt much pleasure, and have had much to encourage me. The congregations continue numerous and attentive, and we have reason to believe that, since we commenced preaching there, we have not run in vain, neither laboured in vain.

"It will be gratifying to you to learn, that, after the number of years which have elapsed since this station was partially commenced by our lamented brother Mr. Rowe, we were still able to trace the effects of his instructions.

"Some we found whom we have good reason to believe are subjects of divine grace, and who have since been baptised, who dated their first serious impressions to Mr. Rowe's teaching. The seed which was then scattered, though for a time apparently lost, has been silently and imperceptibly springing up, though under many disadvantages, and we trust that it will bring forth fruit unto eternal glory.

"Last week I visited Westmoreland, and obtained licence to preach at Ridgeland, which I purpose visiting occasionally. Considerable difficulty, however, lies in our way in the supply of this station. The distance from Falmouth is sixty miles, and it is forty miles from Montego Bay. Under such circumstances, and with three other stations on our hands, the supply which we can afford must be scanty, and that at considerable labour."

"A spirit of bitter opposition to the spread of the gospel exists here, as in other parishes of the island. One of our members is to stand his trial at the quarter sessions: last week two other persons connected with us had their houses levelled with the ground, their feet made fast in the stocks, and are now sent to the workhouse in chains—and all for the enormous crime of *praying to the God of Heaven*. However, greater is he who is with us than all they who can be against us: the gospel shall finally be victorious, and all 'enemies shall be put under feet.' 'Lo *I* am with you,' furnishes everything, and ought to cheer us when the clouds blacken around, and threaten to overwhelm."

In a subsequent letter from the same friend, dated August 28th, after referring to the 'vexatious enactments' now repealed, he proceeds to remark:

"Though we have been at times a little cast down, we are not altogether discouraged, but would desire to look to the God of all grace that these things may have the effect of leading us to greater zeal, and more vigilant watchfulness over every department of our conduct, that we may give no occasion for the ministry to be blamed, nor for the enemies of the cross to triumph. At present the poor people are suffering many trials and discouragements. The long drought which we experienced this season has been much felt by the provision grounds, so that scarcity prevailed to such an extent that many of the poor negroes had almost nothing to eat; and, to complete their misfortunes, about ten days ago we were visited by a severe storm, which has made dreadful havoc among what was coming forward, and on which they were looking with earnest expectation for a plentiful supply. Besides, many of them are called to sustain much opposition and trouble, for their attachment to the cause of Jesus. It is, however,

pleasing to witness the patience and fortitude which they display under their trials.

"Since Mr. Burchell baptised I have administered that ordinance to sixty-four persons, who, as far as we could judge, had received the truth in the love of it. The experience of many of them was truly pleasing, and the manifest change which, as far as our observation has extended, has taken place upon their conduct, gives us reason to hope that the truth is working effectually in them. May they be enabled to hold fast unto the end. I was happy to learn that several missionaries had been accepted of for this quarter. Surely no part of the world is more worthy of your attention. The general desire for hearing which prevails, and the success which the Lord of the harvest has been pleased already to grant you, may encourage us to hope for better things to come."

In the letter from Mr. Coultart, (Oct. 5.) which announced his safe arrival at *Kingston*, after a remarkably fine passage of thirty-one days, he bears the following pleasing testimony to the usefulness of Religious Tracts:

"The desire for reading is far beyond any thing witnessed in this colony hitherto. Several, I think five or six, persons of colour, and very respectable in their appearance, have joined the class here under the minister's care through reading of tracts. There is a pious soldier at the camp, who reads tracts to one or two and twenty of the same regiment, and Mr. Knibb has been informed that two or three of them have become very thoughtful about the things of eternity. If you can speak to the society about a grant of three or four thousand, I think I could dispose of them to great advantage — tracts against drunkenness, swearing, lying, quarrelling, uncleanness, stealing, &c. written in a very plain style. I could get persons to go from house to house, and read them, who could also explain now and then."

Mr. Knibb has furnished, under date of Oct. 3d, the following interesting particulars respecting the school under his charge:

"The school is still full, and I think the improvement is such as would highly gratify the committee, could they witness it — Number, 314. Writers on books about 100; Readers in the Testament 150; the remainder in a state of forwardness. One of the scholars died a few weeks ago — I hope in the assurance of enjoying the happiness of heaven. I visited her, but the disorder was so rapid, that she was not able to say much. A little before she died, she said, 'Lord have mercy upon me, Christ have mercy upon me.' Seeing her mother weeping, she said, 'Do not cry, my mother, for me, but pray to God, and he will bless you; you do not know but this sickness is for my soul's salvation; but I know that Christ will not turn his back upon a child that calls upon him: Lord have mercy upon me! Since five o'clock I have been going to heaven, and I cannot reach yet. Do Lord, do Christ, come unto me: why do you stay so long?' She then wished to see me again, but I could not visit her, as I was from Kingston. Finding I could not come, she said, 'Well I have my Christ, my Christ; Amen, Amen, and expired.' This is exactly the account I received from her mother, who is connected with the church. The little girl was about 13 years of age, named Amelia Cross. O that she may be enjoying that Jesus of whom she spake! O that I may meet her in glory!

"I noticed in one of the Heralds, that some kind individual had given 17s. 6d. for the education of one child in the school: will you let me know who the person is, — could not others be procured who would do thus? I would cheerfully send such individuals an account of such as were instructed through their liberality, and I do think that good might be thereby effected. I have frequently seen in the Heralds that articles of fancy work have been given to the East India Schools. I wish some kind ladies would send the little girls in our school a few, as it would please them much. I received a kind present of pincushions, &c. &c. from a few ladies in Liverpool; perhaps you are acquainted with some who would feel pleasure in sending a few also. Will you, in some corner of your Herald, thank the Bristol friends for a supply of books, &c. for the school, received since my last to you?

"I have lately baptized twenty at Port Royal, who had given evidence that they were new creatures in Christ Jesus. The service was interesting, and I hope profitable, but I have not time to state particulars. I would just state, that three of the candidates were from the Sabbath School. Brethren Tinson, Phillipo, Mann, and Burchell were with us at the time."

Contributions received on account of the Baptist Missionary Society, from November 20 to December 20, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Southampton, Collection and Subscriptions, by the Rev. B. H. Draper	27	1	0
Chatham, Juvenile Society, by Captain Puduer	30	0	0
West Middlesex Missionary Union: Chelsea, by Mr. Skerritt.....	9	3	7
Wantage, Collection and Subscriptions, by Rev. W. Glanvill	6	0	8
Foxton, Subscriptions, by Rev. Joshua Burton	5	5	0
One-third of Annual Collection at York-street Chapel, Walworth, Rev. Geo. Clayton—by Robert Cottle, Esq.....	46	4	6
Morton Pinkney, collected by Miss Williams—by Rev. W. Gray.....	3	17	0
Northamptonshire, by Rev. E. Carey: Kislingbury..... 16 19 0			
Long Buckby 4 6 6			
	21	5	6
Loughborough, Collection and Subscriptions, by Mr. Keightley.....	12	0	0
Loughton, Missionary Association, by Rev. S. Brawn (half-year).....	4	18	0
Oxfordshire Auxiliary Society, by Mr. Samuel Huckvale, Treasurer:			
Abingdon (Female Education, 9*l.* 1*s.* 3*d.*) 43 14 3			
Alcester 10 0 0			
Bourton..... 30 5 0			
Blockley..... 9 0 0			
Campden..... 5 13 1			
*Chipping Norton..... 26 14 0			
Cirencester 12 0 0			
Coate and Bampton 22 13 5			
Ensham..... 8 5 0			
Fairford 5 7 6			
Naunton 16 13 4			
Oxford (Hen. Goring, Esq. donation 20*l.*)..... 80 18 0			
Woodstock..... 3 10 0			
	274	13	7
Huntingdonshire Society in aid of Missions, by William Foster, Esq., Treasurer:			
Kimbolton Branch 20 19 5			
St. Neots Branch 19 11 8			
Ramsey Branch 2 0 0			
St. Ives and Huntingdon Branch..... 11 16 1			
Bluntisham Branch 19 8 0			
	73	15	2
Wilts and East Somerset Auxiliary: Bratton, by Mr. Anstie, Treasurer..	12	13	9
South Wales, Western Association, by Rev. D. Evans, Carmarthen.....	110	0	0
Exeter, Subscriptions, by Rev. S. Kilpin	4	6	6
Western District, by Rev. Richard Horsey:			
Chard 10 0 0			
Hatch 4 10 1			
Isle Abbotts..... 1 6 0			
Loughwood 3 8 0			
Taunton..... 4 15 4			
Uffculm..... 2 13 1			
	26	12	6

* The friends at Chipping Norton have contributed also the sum of 24*l.* 1*s.* 6d., by Mrs. Phillipo, towards the chapel and school at Spanish Town, Jamaica.

Hackney, Pupils at Madras House Academy, Mr. Allen					2	0 0
Dunstable, Collection and Subscriptions, by Rev. E. Carey					31	12 0
Bath, for a "Bath" Female School, by Miss Smith					15	0 0
Hull and East Riding Auxiliary Society, by John Thornton, Esq.:						
Hull	95	15	7			
Beverley	20	3	9			
Bridlington	37	9	0			
Bishop Burton	8	12	7			
Driffield	5	11	0			
Cottingham	3	10	7			
Grimsby	3	8	6			
Balance last year	0	15	6			
	175	6	6			
Previously acknowledged	100	0	0			
					75	6 6
M. a Friend, by the Secretary, donation					25	0 0
Mr. J. Kennerley, by Rev. G. Pritchard, ditto					10	0 0
P. B. Northampton, by Rev. W. Gray, ditto					5	0 0

TO CORRESPONDENTS.

We are obliged to our kind friend at Stroud for his letter, with its inclosure. The fact he mentions is interesting, but it has already been communicated, through various channels, to the public.

The Editor feels a pleasure in announcing to those friends, in different parts of the country, who have urged the publication of a Memoir of the late Mrs. Leslie, that he has just received from Monghyr a brief account of that lamented female missionary, together with a small treatise by Mr. L., entitled "A Vision of Heaven." These pieces will be shortly published, with a portrait of Mrs. Leslie, in a small duodecimo volume. The entire profits, should any arise, will be presented to the Baptist Mission Fund for Widows and Orphans, on which account the Editor ventures to solicit his friends will kindly exert themselves to promote the circulation of the work.

Littlewood & Co., Printers, 15, Old Bailey.